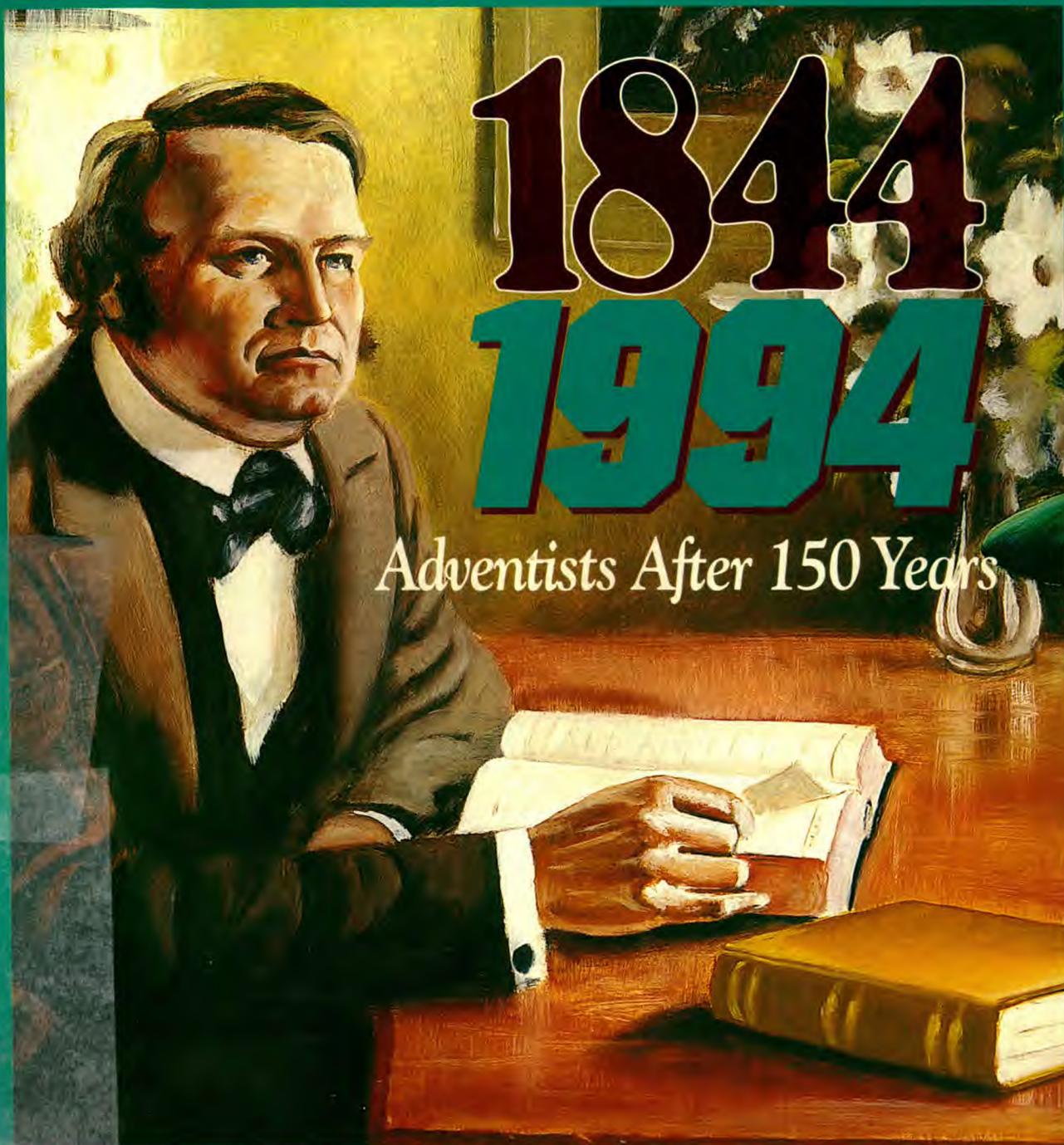


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N.A.D. ADVENTIST REVIEW

WEEKLY NEWS AND INSPIRATION FOR SEVENTH-DAY ADVENTISTS

JANUARY 6, 1994



1844 1994

Adventists After 150 Years

1844-1994

BY WILLIAM G. JOHNSON

This is the sort of year that only comes around every century and a half.

It's a time to look back. The *Adventist Review* will take Adventists back to their roots this year. We want to recapture the Millerite experience—the hopes and doubts and glad expectations and fears. We want to visit the great preachers of the Great Advent Awakening—Bates and Litch and Fitch, and James and Ellen White also. And those outside North America, like Lacunza and Wolff and Irving.

We will see how the Sabbath came to the pioneers, changing them from Adventists to Seventh-day Adventists. We will catch the songs of the Millerites. We will learn how they struggled with fanaticism. And also the role of Blacks in the 1844 experience.

Look for a steady flow of articles on Adventist heritage this year, at least one every month. We begin with this issue as James Nix in "Give Me Jesus" presents a surprising portrait of the preacher at the center of it all, William Miller.

Also in this issue we commence "The Way It Was," weekly vignettes of life in 1844. These time capsules, drawn from documents of the period, will present life from the Millerite perspective. Most weeks they will correspond closely to the date of our issue.

"The Way It Was" will run through our October 20, 1994, issue.

Why this emphasis on our heritage? Because, like Israel of old, we need to remember. "Remember how the Lord your God led you all the way in the desert these forty years," wrote Moses. "Remember the days of old; consider the generations long past" (Deut. 8:2, NIV; 32:7, NIV). And Ellen White has counseled us: "In reviewing our past history, having traveled over every step of advance to our present standing, I can say, Praise God! As I see what the Lord has wrought, I am filled with astonishment, and with confidence in Christ as leader. We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history" (*Life Sketches*, p. 196).

That will be our emphasis as we relive Adventist heritage this year—the marvelous acts of God in our past. We certainly won't be celebrating a disappointment!

But this 150th year also challenges us **to look around, to see where we are today.** We should pause, see where we have come from and where we are headed, count our blessings, but also candidly examine ourselves, as Paul said, to see if we are still in the faith (2 Cor. 13:5).

One of the areas that have marked Adventists from the beginning is a set of beliefs. We will highlight them during the year, showing not only what they meant to our spiritual forebears but how they impact life in these times. Look for

them under AnchorPoints—our widely appreciated doctrinal discussions of the past three years.

And not only the past and the present: **what does the future hold?** We are Adventists! We are a people of hope! We believe the best is yet to be.

To dwell on "the Great Disappointment" misses the profound message of 1844. The great Second Advent movement was revolutionary in concept, challenging the prevailing mood of the sure upward movement of society, the perfectibility of man, the inevitability of progress. William Miller's world differed from ours in ways we can scarcely comprehend: his message of Jesus' return fell on the ear as radical, crazy, unnecessary.

How far the world has come since 1844! Here is philosopher Gerhart Niemeyer in a recent article, "This Terrible Century," summarizing the malaise of our times: "The oft-debated 'social issues'—abortion rights, school prayer, gay rights, and Murphy Brown plot lines—miss the wider calamities of life in the U.S. today. Cold statistics give the essence of the story: In the past three decades, the percentage of children born outside of marriage has risen fivefold, from 5 percent to 25 percent. Today a stunning 63 percent of Black children are born out of wedlock. At the same time, the divorce rate has tripled. The net result is that almost a third of U.S. families now are one-parent households. During the past 30 years, a 560 percent increase in violent crime, a jump of more than 200 percent in the teenage suicide rate, an 80 percent drop in SAT scores" (*Intercollegiate Review*, Fall 1993, p. 6).

Out of this despair, and with a fervency that was impossible 150 years ago, God's people in 1994 can pray: "Even so, come, Lord Jesus" (Rev. 22:20)!

Jesus—He's the one. He's the one we celebrate this year—through remembering our heritage, as we trace the prophecies, as we look at the church today, as we review our distinctive teachings, and as we look ahead. And He is the one whom we want to see center stage in our blockbuster 150-year anniversary issue on October 20, 1994 (a collector's item).

Jesus. May our hearts warm with new love and adoration, new purpose and determination this year.



William G. Johnson is editor of the *Adventist Review*.

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The Past: Perfect for the Tense Present

A hundred fifty years ago this year, our spiritual forebears nursed within their breasts the fondest expectation since angels sang over Bethlehem 2,000 years ago. They expected Jesus to break into human history with the Second Advent. He didn't. And here we are today, their spiritual descendants, wondering what to make of it all, how to relate to it, and where we go from here.

First, We Must Forget

The entire Bible has been written to bring strength and encouragement to us. But there are certain passages that stand out above others in terms of the insight and perspective they provide us for our Christian journey. One such passage, especially significant in times of transition, comes from the pen of the apostle Paul: "Forgetting what is behind and straining toward what is ahead, I press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus" (Phil. 3:13, 14, NIV).

A large percentage of the neuroses from which people suffer derive from an inability to leave the past behind them. If we would be healthy, we must guard our relationship to the past with eternal vigilance. To dwell on the past, with all its heartache, disappointment, and tragedy, is to set the stage for emotional and spiritual disaster.

The attitude described in Paul's statement here is sound—both psychologically and spiritually. It's a prescription for wholeness, as individuals and as a community. Reality, as God created it, does not consist of continuous, unbroken time. There is day and night, seedtime and harvest, winter and summer, autumn and springtime. God wanted us to have these points of transition—these passages, as they are sometimes called—to help us to forget the past and start again.

Second, We Must Remember

However important it is to forget the past, there is a sense in which we need to remember it. Not in a neurotic way, not in the sense of brooding over its disappointments and its failures, but with a view to learning lessons of confidence for the present.

It is in this sense that *the past is perfect for the tense present*.

For it is in remembering the past that we learn how God acted in behalf of His people in ancient (and not so ancient) times. The Exodus, for example—an impossible feat, in which God rescued an entire people from the midst of the most powerful nation in existence at the time. The deliverance of the Hebrew youth in their showdown with the powers of Neo-Babylon on the plain of Dura (Dan. 3) is another example. God's gracious and repeated offers of forgiveness and restoration to a stubborn and intransigent people (Jer. 33:1-16) is a third. These examples and a thousand others covering the entire landscape of Scripture should give us confidence and a sense of stability for the present.

As a People

It is from the past that Adventists can learn what Pentecost can do for a weak and dispirited people. How erstwhile cowards and power-hungry office seekers could be transformed into fiery evangelists and witnesses for the gospel. It is from the past that we see how the church, enfeebled and defective as it may appear, has weathered the storm and withstood the philosophical battering rams of the centuries. And it is from the past that we see how a people can pass through a disappointment as traumatic as that of 1844, maintain their confidence and integrity intact, and press ahead with the global assignment committed to them.

"We have nothing to fear for the future," said Ellen G. White, "except as we shall forget the way the Lord has led us, and His teaching in our past history."¹

The Tense Present

In talking about the tense present, we're not discussing grammar, of course. Instead, we have in mind the political climate that keeps diplomats and world leaders awake at night. In the old world order, with two superpowers divided along clearly defined ideological lines, the flash points were predictable. Today the situation is more unstable, more random, more erratic, more dangerous. Not only do we face the nightmare of accidental nuclear confrontation, but we have also become vulnerable to terrorist-inspired nuclear blackmail. For those aware of the danger, ours is a time of unprecedented uncertainty and tension.

For this tense present, the past is perfect. For it reveals a God whose hand is on the helm.

Looking down the centuries, Jesus had predicted a time when "nations will be in anguish and perplexity," when "men will faint from terror, apprehensive of what is coming on the world" (Luke 21:25, 26, NIV).

At such a time, said Jesus, "stand up and lift up your heads" (verse 28, NIV). Lift up your heads to God! Above the distractions of the earth He sits enthroned; all things are open to His divine survey; and from His great and calm eternity He orders that which His providence sees best."²

¹ *Life Sketches*, p. 196.

² *The Ministry of Healing*, p. 417.



Measuring Success

Once I dreamed I was running in a race in which the finish line moved farther away every time I approached it. It was, as you might imagine, a frustrating experience. While I am not overly inclined to assign inspired origin to my dreams, there is a certain philosophical and theological truth to this strange image of never being able to cross the finish line. Just how do we measure success? How do we know when we have arrived?

The ending of the old year and the beginning of the new somehow puts the whole matter of success in crisp relief. It is the time when we draw a line, tally up the statistics of the previous year, and plan for the next one. It's all rather arbitrary, though, isn't it? What, after all, happens at the December 31-January 1 transition that really marks anything other than an arbitrary decision that it is time to draw a line on one year and begin another?

No doubt the whole thing began with a miscalculation of when the winter solstice actually occurs. Not possessing the fine measuring equipment available to us today, our ancestors didn't notice that days were actually getting longer again by December 22. So they began their celebration a few days later when it had become more obvious.

Given the inaccuracy of their measurements, it is curious to note how much of our life is based on this calculation error. On December 31 we count how many, how long, what was spent, how much is left, and on and on. It is out of these measures that profit and loss is calculated, taxes are paid, populations are numbered, budgets are prepared, and, generally, success or failure assumed.

What's the Measuring Stick?

But how do we really calculate suc-

cess or failure? Or for that matter, even status quo?

If all we are dealing with is bigger and better numbers, then the guilt trip might be valid when we do not produce at ever-increasing levels. What is the measuring stick by which success is to be judged? Is it the number of Christian books sold? Is it the membership of our church? Is it the attendance at our worship services?

Even as exciting as the prospects of Global Mission are, is it really success when we establish just one church in a population segment of 1 million people? Granted, it is better than none; and we rejoice at the advance of the gospel. But it is hardly the completion of the work of redemption in the earth.

One of our favorite success stories is the broad reach of Adventist World Radio. But even as we rejoice at its scope, the question arises, How about television? What are we doing with this medium?

It seems that the finish line keeps moving away even as we appear to be approaching it.

Consider our tithe, for example. In North America 1993 has not turned out to be a banner year for tithe gain. In fact, it appears that when the final tally is in, the overall division total may be rather flat for the past 12 months. Particularly hard hit last year was the Pacific Union, which for years has been the financial anchor of the North American Division. Times have been tough in California recently, and difficult times in society at large are reflected in our churches.

Finances are better in some other areas of the North American Division, such as Mid-America or the Southern Union, for example. Does this mean that one section of the division is more

dedicated than another? Are they more successful in what they have been doing? Hardly. In making such assumptions, we use the wrong measuring stick.

The North Pacific Union Conference project "Operation Bearhug" reports some 3,000 baptisms in Siberia and eastern Russia during the past two years. Yet even as we contemplate this awesome number, how do we know that it represents success? Why wasn't it 30,000, or 100,000, or . . . ? What is the measuring stick by which success is judged?

This Is It

Perhaps we should consider that God has called us to service, not to larger statistics. This does not mean that we will experience no success, nor should we fail to learn from statistics, as they reveal what has occurred in various places at given intervals. The point is that our fitness for the Kingdom of Heaven and our worth in the sight of God are not revealed in these numbers. These are work numbers, not dedication numbers.

Helpful as statistical data are, and as important as good financial statements and budgets are, the real point is not the numbers. It's the service! As the brokerage house commercial puts it: "We measure success one customer at a time." Or in ADRA's terms: "Changing the world, one life at a time."

As we draw the lines and count the numbers for the new year, let us remember that the real measure of success is our dedication to service.

GARY PATTERSON

*Presidential administrative assistant
for the North American Division*

WORLD CHURCH

More Baptisms in Bosnia-Herzegovina. Despite the widespread civil unrest in Bosnia-Herzegovina, Adventists conducted 22 evangelistic series in the war-torn area.

In Sarajevo more than 400 individuals worship in two separate church services and 50 are preparing for baptism, says General Conference president Robert S. Folkenberg. Thirty new members also have joined the Adventist church in Banju Luka.

ADRA Receives \$926,000 for Nicaragua Project. The United States Agency for International Development has awarded the Adventist Development and Relief Agency in Nicaragua a \$926,000 grant for a child survival project.

The program will deliver basic health-care services, including immunizations for polio, whooping cough, and measles; oral rehydration; and growth monitoring, says Milton McHenry, a senior manager at ADRA International.

Serving about 54,000 children, this will be the largest child survival project ADRA has conducted in a single country. The total cost of the project is \$1.2 million.

South America Holds Fourth ASI Meeting. About 300 businessmen, executives, and professionals attended the fourth national Adventist-Laymen's Services and Industries Federation meeting in Penedo, Brazil,

"Rejoice With Me" Sabbath Attracts Thousands

When North American Division (NAD) leaders began planning to hold a special homecoming Sabbath for former and inactive members, they didn't know if anyone would come. But as November 20 rolled around, their fears were allayed.

Thousands of former and inactive members attended the Sabbath worship services at Adventist churches across North America. A random survey of pastors suggests that up to 28,000 persons returned to church, and that three fourths of the local congregations planned special programs on this Sabbath.



Members were delighted with the number of persons who accepted their invitations to return. And NAD president Alfred C. McClure (left) also was delighted, saying that the response pointed out the "great need in churches across North America to prayerfully think through a process for reclaiming those who were once with us.

"This is only the beginning of what we hope will be ongoing efforts to reach out with future Sabbaths designated as special occasions for 'Rejoice With Me' homecomings."

Elder McClure said an estimated 80 percent of the churches have follow-up plans under way, including personal contacts, visitation teams, small groups, and public evangelism.

October 22-24.

The ASI members honored Adventist executive Milton Afonso, president of Golden Cross, the largest health insurance company in Brazil; and R. M. Rabello, a retired speaker for the Brazilian *Voice of Prophecy*. In addition, they honored guest speaker Leo Ranzolin, a General Conference vice president.

Philippine Chorale Wins National Honor. The Ambassador Chorale of Philippine Union College placed third in the Filipino National Music Competition for Young Artists, held November 24.

The 34-member Adventist group competed with eight

other singing groups that had also won their respective regional competitions.

Cambodia Recognizes Adventist Church. The Cambodian government has granted full legal recognition to the Adventist Church, says General Conference president Robert S. Folkenberg. Under the new status, the church is able to own property and operate freely and legally under the law.

NORTH AMERICA

Tacoma, Washington, Series Draws 1,100 Visitors. Seven Adventist churches in the Tacoma, Washington, area cooperated in a six-week evangelistic series that

drew more than 1,100 people on its opening night. The meetings ended with 75 individuals joining the Adventist Church on November 20.

Ron Halvorsen, church growth director in the Southern Union, conducted the Revelation Now series. With the large crowds, the organizers conducted two meetings each day of the series. A field school was also conducted for 10 seminarians from the Northwest Evangelism Institute.

The evangelistic team also visited 25 area public schools with their roving antidrug mobile van, says Todd Gessele of the North Pacific Union Communication Department.

Lay Effort Brings 10 Baptisms in Miami. Ten individuals joined the Northwest Miami Spanish Adventist Church in Miami, Florida, as a result of the church's recent evangelistic effort, says Cindy Kurtzhals, Florida Conference communication director.

Jose Daniel Jimenez, a member of the Westchester Spanish church, conducted the meetings.

James J. Londis Becomes AUC President. James Londis, vice president for community and public relations at New England Memorial Hospital, an Adventist hospital in Stoneham, Massachusetts, became the new president of Atlantic Union College on January 3. Londis (left), a former AUC



professor, pastored the Sligo Adventist Church in Takoma Park, Maryland, for 10 years and was a cofounder of the Washington Institute for Contemporary Issues. Londs replaces Larry T. Geraty, who became La Sierra University president last summer.

Utah Member Gives Bible Studies With Amateur Radio.

For more than 22 years, Orb Wiggle, an Adventist in Moab, Utah, has given Bible studies through his ham radio.

Ham radio enthusiasts from as far away as Hawaii have participated in what Adventist hams call the Mid-Western Net, says the *Pacific Union Recorder*. Wiggle has studied *Bible Readings for the Home Circle* over the air about 30 times. The ministry has led to several baptisms and the reclaiming of inactive members over the years.

Wiggle's network broadcasts at 6:00 each morning (Mountain Standard Time) on the 80-meter band at 3976 kilohertz. His call sign is KC7FX.

LLU Receives Goethe Challenge Trophy. Loma Linda University, in Loma Linda, California, recently received the Goethe Challenge Trophy for maintaining a smoke-free campus.

Presented annually, the trophy is a silver bust of the German poet Wolfgang von Goethe. Originating in Germany under the inspiration of Dr. Friedrich Protheine, a founding member of the German Medical Association's Committee on

Former GC Secretary Dies

Walter Raymond Beach, 92, died in Loma Linda, California, December 10, after an extended illness.

Born in St. John, North Dakota, Beach (left) graduated from Walla Walla College in 1923. He began denominational work as a Bible teacher and principal at Auburn Adventist Academy in Washington. After his ordination in 1926, Beach began a 27-year ministry in Europe, where he held several administrative posts.



Recognized as an expert in church organization, Beach was elected secretary of the General Conference, serving from 1954 to 1970. Then he served five years as a GC vice president.

Beach wrote many books. He is survived by his wife and three children. Son Bert B. Beach is director of the General Conference Public Affairs and Religious Liberty Department.

Smoking and Health, the award is given in conjunction with the World Health Organization and Bundesarztekammer, Germany's federal medical agency.

In accepting the award, LLU president Dr. Lyn Behrens said, "Since its inception in 1905, LLU has stood for the nonuse of tobacco in its quest to fulfill the institution's motto, 'To Make Man Whole.'"

The Goethe award will be on display at LLU until next year, when a new recipient will be named.

FOR YOUR INTEREST

OnLine Marks Three Years.

The next *OnLine* video, just being released, marks the completion of three years for this electronic ministry. The video is produced by the *Adventist Review*.

The lead story highlights the progress of the Adventist work in Cambodia. For more than four years, the Adventist Development

and Relief Agency has paved the way for evangelism there by meeting the needs of thousands of refugees. *Review* editor William G. Johnsson reports on the families that are finding strength in the power of the gospel today.

OnLine also features news from India and Mongolia, as well as an interview with a French Olympic skier. Pastors can receive *OnLine* free by calling the General Conference Media Services at (301) 680-5100.

ALSO IN THE NEWS

Churchgoing Teens Rebound. On any given weekend last year, half of America's teenage popula-

tion could be found in a house of worship. That signals a reverse of a short decline in churchgoing by teens, the Gallup Youth Survey says.

Attendance had first dropped to 46 percent of teens in 1991, and then decreased to 45 percent in 1992. Still, the new gain is sharply lower than the record-high level in 1989—57 percent.

One Small Blossom of Religious Freedom. A volunteer from the Temple Baptist Church in St. Petersburg, Russia, leads a Bible study for children of Rauhfus Children's Hospital.

She and other volunteers go from ward to ward talking with the children, reading to them, and showing them special love, thanks to the religious freedom that now flourishes in Russia.



RINS PHOTO

CHURCH CALENDAR

- Jan. 8 Religious Liberty Emphasis Week begins
- Jan. 22 Health Ministries Day
- Feb. 5 Bible Evangelism Day
- Feb. 12 Christian Home and Marriage Week begins
- Feb. 19 Youth Temperance Emphasis

Present Truth

Walking in God's Light

BY WILLIAM G. JOHNSON



In 1843, 15-year-old Ellen Harmon, her parents, and other family members were cast out of the Methodist Church because they believed that Jesus was soon to return. It was a bitter experience, but one that encapsulated the spirit of the early Adventists: they were determined to follow truth wherever it might lead.

The Bible, the Bible only—this became their rallying

point. What the Bible plainly taught they would follow; what it did not teach they would reject. No practice, no decree of pope or church council, no religious observance, no matter how venerated, could stand unless the Scriptures mandated it; and what the Word revealed they would cling to, regardless of the cost.

The expectation of the imminent Advent first separated them from other Christians; further beliefs from the Bible soon followed. Walking in God's light, searching the Word, they step-by-step arrived at those doctrines that made them—and make us—a distinct people: the Sabbath, the ministry of Christ in the heavenly sanctuary, the three angels' messages, the pre-Advent judgment, and the nonimmortality of the soul.

A phrase from the Bible itself summed up their passionate devotion to the Scriptures—"present truth" (2 Peter 1:12, KJV).^{*} Present truth meant that God had a message, light, a particular understanding of His will that had contemporary relevance and force, one that was right because the time was right. Present truth meant heeding the summons of the Spirit, striking out into new territory under the leading of God.

To be an Adventist 150 years ago demanded daring

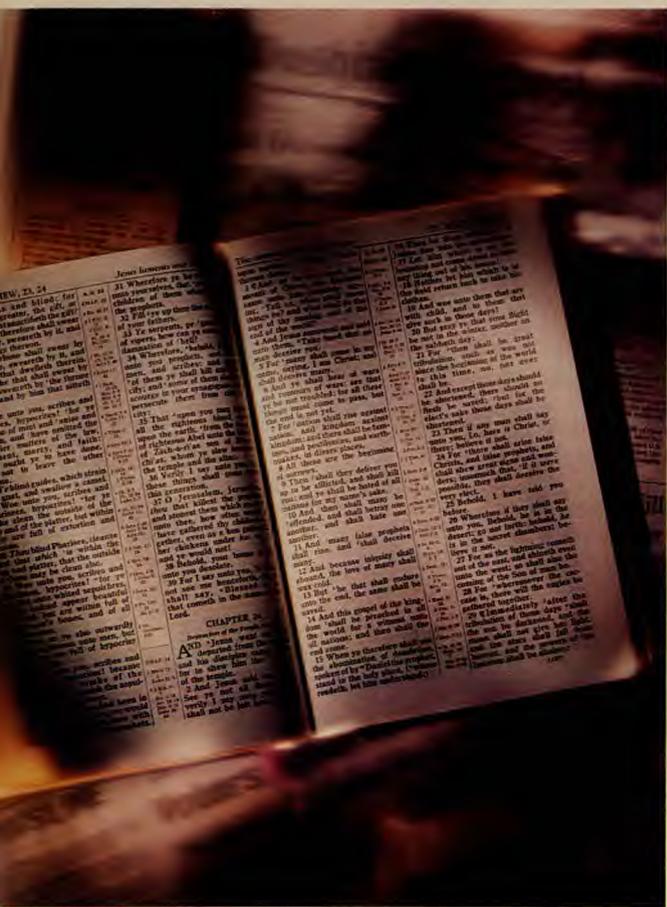
and boldness, freshness of mind, openness to truth. What does it demand today?

Our fundamental beliefs, voted by the world church assembled in session in Dallas, Texas, in 1980, indicate that Adventists still retain a dynamic view of truth. The preamble to the 27 articles establishes a context for understanding them; and that context is present truth (see sidebar, p. 9). These beliefs aren't a creed, because they may be modified in the future; God's people may expect new insights as the Spirit continues to lead them.

Do we take this preamble seriously? Does truth have *present* power and meaning for us? Are our minds still fresh and our spirits bold to walk in God's light?

But how does the "new" relate to the "old"—which is now the 150-year system of doctrine we have developed? In a world church of 190 countries and nearly 8 million members, how do we stay together and yet remain open to God's light?

Tough questions—but worth the struggle for answers. The day we cease to be a people of the Book, seeking for and walking in present truth, we will have lost more than the spirit of the Adventist pioneers. We will have settled down to become just one more denomination.



The Bible itself, Ellen White's writings, and our 150-year history all call us to the struggle. They challenge us to a dynamic understanding of truth, one that seeks to find the truth and seeks to live the truth, one that values the past but makes it contemporary.

The Bible and Present Truth

Because God is, truth is. He, the moral arbiter of the universe, ensures that truth is absolute; it is not relative, as so many people believe in these times. "He will remain faithful, for he cannot disown himself" (2 Tim. 2:13).

In several places in Scripture Yahweh is called "the God of truth" (Ps. 31:5; Isa. 65:16, etc.). The Holy Spirit is designated "the Spirit of truth" (John 14:17; 1 John 4:6), while Jesus, the incarnate Word, was "full of grace and truth" (John 1:14).

The Bible reveals God's will to us; it is truth (John 17:17). Through the commandments, story, prophecy, and history God, the source and measure of truth, identifies truth for His people. Over and over, Jesus prefaced His remarks with "Verily, verily, I say unto you" (KJV), which means, "I tell you the truth . . ."

Thus the truth stands over against the lie. Beyond our feelings and perceptions, beyond human rationalization and conjecture. Truth confronts the false, the pseudo truth, the counterfeit. Truth is because God is.

"I am writing you a new command," said the apostle John; "its truth is seen in him and you, because the darkness is passing and the true light is already shining. . . . I do not write to you because you do not know the truth, but because you do know it and because no lie comes from the

truth" (1 John 2:8-21).

Jesus, full of grace and truth, brought grace and truth to a world in darkness (John 1:17). Yet He did more: He not only brought truth to light, He *was* the truth. "I am the way and the truth and the life," He said (John 14:6).

To know Jesus, then, is to know truth. To be connected to Him is to grow in understanding of eternal verities.

If truth is rooted in God, the changeless one, what can *present* truth imply? An aspect or emphasis of eternal truth that presses home with specific, contemporary thrust.

Our grasp of truth will ever be partial. We cannot encompass the mind of God; we see and understand in part; we see through a glass darkly. We are conditioned by our times: we understand via the thought patterns of our day.

If King David were to rise from the dead, he would find himself utterly at a loss to communicate with us. His world was sheep and shepherds, small towns and villages, petty monarchs armed with swords and staves. Our world of computers, television, airplanes, vast metropolises, tanks, and H-bombs would confound him.

God spoke to David in the language of his time; He speaks to us today through the context of our experience.

Every generation thinks it has a lock on wisdom and knowledge, but "time makes ancient good uncouth." Ideas that people held dear are exploded by the next generation.

Further, the Holy Spirit today *leads* us "into all truth" (John 16:13). Truth is progressive; God reveals His will successively. "In the past God spoke to our forefathers through the prophets at many

times and in various ways, but in these last days he has spoken to us by his Son" (Heb. 1:1, 2).

Our God is God of the new, the fresh. All eternity is open to His view; His knowledge sweeps across the centuries, over the past, in the present, on to the future. He is working out His grand design for the universe, and He gives to humans increasing light into His purposes as the generations unfold.

Thus, if we had lived in Noah's day, present truth would have focused on the message of the impending destruction of the old world. If we had lived among the Hebrew slaves in Egypt, it would have come as the glad word of deliverance. In John the Baptist's era present truth proclaimed Messiah's imminent appearing. And in 1844—and still today—present truth centers in Jesus' second coming and a people who prepare to meet Him.

Note, however: While our understanding of truth is progressive, truth never contradicts itself. "New light" cannot deny "old light," if both derive from the One who is the light of the world. New light amplifies and clarifies, never nullifies the old.

Ellen White and Present Truth

That teenage experience of being cast out of the Methodist Church because she followed her biblical convictions remained a lodestar for Ellen. Through her long life and ministry we find her calling Seventh-day Adventists to walk in God's light, to be open

Preamble

Seventh-day Adventists accept the Bible as their only creed and hold certain fundamental beliefs to be the teaching of the Holy Scriptures. These beliefs, as set forth here, constitute the church's understanding and expression of the teaching of Scripture. Revision of these statements may be expected at a General Conference session when the church is led by the Holy Spirit to a fuller understanding of Bible truth or finds better language in which to express the teachings of God's Holy Word.—Preamble to Fundamental Beliefs.



to the cutting edge of the Spirit.

No artificial creed, no doctrinal schema set in concrete—"the Bible, and the Bible alone, is to be our creed" (*Selected Messages*, book 1, p. 416). She was concerned that we would remain a *movement*, ever

advancing in knowledge and understanding.

We find her using the term "present truth" frequently; another expression that seems to have been equivalent to "present truth" was "the truth as it is in Jesus."

Ellen White stressed that new light was possible for God's people. "The truth is an advancing truth, and we must walk in increasing light," she wrote (*Counsels to Writers and Editors*, p. 33). "Let no one come to the conclusion that there is no more truth to be revealed. The diligent, prayerful seeker for truth will find precious rays of light yet to shine forth from the Word of God" (*ibid.*, p. 35).

Further, she encouraged Adventists to ongoing study: "Age will not make error into truth, and truth can afford to be fair. No true doctrine will lose anything by close investigation" (*ibid.*). A lack of discussion and questioning, she indicated, shows stagnation and apathy: "When no new questions are started by investigation of the Scriptures, when no difference of opinion arises which will set men to searching the Bible for themselves, to make sure they have the truth, there will be many now, as in ancient times, who will hold to tradition, and worship they know not what" (*ibid.*, p. 39).

However, Ellen White makes clear that openness to new light does not leave our entire belief system up for grabs. Those distinctive truths that emerged with the 1844 experience, which she calls the "pillars" and identified as the sanctuary, the law of God, the Sabbath, the three angels' messages, and the nonimmortality of the soul (*ibid.*, p. 30) are to remain unmoved. "We are one in faith in the fundamental truths of God's Word," she

wrote (*ibid.*, p. 79). With increased understanding we may discern new dimensions of these truths, but they will continue unshaken.

Thus "present truth" builds on the foundations of the present truth of the pioneers. It does not seek to provoke dissension (*ibid.*, p. 74), and it is not speculative (*ibid.*, p. 92). Rather, it is dynamic, interacting with "old" truth, testing and probing, questioning and challenging as the Holy Spirit leads us ever onward toward the perfect day.

Adventist History: Walking in the Light

Some Adventists today think that our beliefs have remained unchanged over the years, or they seek to turn back the clock to some point when we had everything just right. But all attempts to recover such "historic Adventism" fail in view of the facts of our heritage.

Adventist beliefs have changed over the years under the impact of "present truth." Most startling is the teaching regarding Jesus Christ, our Saviour and Lord. Many of the pioneers, including James White, J. N. Andrews, Uriah Smith, and J. H. Waggoner, held to an Arian or semi-Arian view—that is, the Son at some point in time before the Creation of our world was generated by the Father. Only gradually did this false doctrine give way to the biblical truth, and largely under the impact of Ellen White's writings in statements such as: "In Christ is life, original, unborrowed, underived" (*The Desire of Ages*, p. 530).

Likewise, the Trinitarian understanding of God, now part of our fundamental beliefs, was not generally held by the early Adventists.

Following Present Truth

"The minister did not attempt to refer to a single text that would prove us in error, but excused himself on the plea of a want of time. He advised us to quietly withdraw from the church, and avoid the publicity of a trial. We were aware that others of our brethren were meeting with similar treatment for a like cause, and we did not wish it understood that we were ashamed to acknowledge our faith, or were unable to sustain it by Scripture; so my parents insisted that they should be acquainted with the reasons for this request.

"The only answer to this was an evasive declaration that we had walked contrary to the rules of the church, and the best course would be to voluntarily withdraw from it to save a trial. We answered that we preferred a regular trial, and demanded to know what sin was charged to us, as we were conscious of no wrong in looking for and loving the appearing of the Saviour.

"Not long after, we were notified to be present at a meeting to be held in the vestry of the church. There were but few present. The influence of my father and his family was such that our opposers had no desire to present our cases before a larger number of the congregation. The single charge preferred was that we had walked contrary to their rules. Upon asking what rules we had violated, it was stated, after a little hesitation, that we had attended other meetings, and had neglected to meet regularly with our class. . . .

"It was asked if we would confess that we had departed from their rules, and if we would also agree to conform to them in the future. We answered that we dared not yield our faith or deny the sacred truth of God; that we could not forgo the hope of the soon coming of our Redeemer; that after the manner which they called heresy we must continue to worship the Lord.

"My father in his defense received the blessing of God, and we all left the vestry with free spirits, happy in the consciousness of the approving smile of Jesus.

"The next Sunday, at the commencement of the love feast, the presiding elder read off our names, seven in number, as discontinued from the church" (Ellen White, *Life Sketches*, pp. 51-53).

Even today a few do not subscribe to it.

Other areas of debate and change over the years include the covenants; the interpretation of the king of the north in Daniel 11, of "the daily" in Daniel 8, and of Armageddon; and the meaning of the law in Galatians 3. At various periods in our history argument has burned hot over one or more of these points; today we may find it difficult to understand why the protagonists were so exercised.

Through all these changes, however, God was leading His people. Sometimes He would point the way of truth through Ellen White, as in 1888 when she sided with the young

preachers Waggoner and Jones in their presentation of righteousness by faith. On other occasions He allowed Adventists to find the answers themselves, as when Ellen White refused to adjudicate the debate over "the daily" in the early 1900s and told both sides to go back to the Bible and stop quoting her for support.

And here we stand at the gate of 1994, as the 150-year anniversary of our movement opens before us. Do we still walk in the light? Are we still people of "present truth"?

For us, as for previous generations, truth meets us at the confluence of three streams: the Bible, our heritage, and life in our day. As we seek to do

God's will in these times, His Word confronts us as challenge and promise: "If we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus, his Son, purifies us from all sin" (1 John 1:7).

* Unless otherwise indicated, all Scripture references in this article are from the New International Version.



William G. Johnsson is editor of the Adventist Review.

VOICES OF ADVENTIST FAITH

With each AnchorPoint we will run a cross section of Adventist voices responding to the topic presented or one related to it.

Question: What is the most vital aspect of present truth?



Lulu Lindiwe Muze, 24
Coordinator, Information Systems
Silver Spring, Maryland

Christ's coming is very near, so we need to do His will. To me the law of God is the most vital aspect of present truth. We need to obey the Ten Commandments, which cover our duty to God and our fellow beings. Without these laws people cannot see clearly God's holiness, their own guilt, or their need to repent.



Jennifer L. Parker, 30
Accounting/Data Entry
Glen Burnie, Maryland

The most vital aspect is accepting Christ's death on the cross for our sins. The Holy Spirit can then begin to work in our lives to change us. Galatians 2:20 says, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." All this is based on acceptance; it's so simple.



Penny J. Nielsen, 44
Professor
Weaver, Alabama

The Bible and the Spirit of Prophecy point to the second coming of Christ as our hope and thus the most vital aspect of present truth. Anticipation of His second coming inspires hope in this troubled world. His second coming is the apex of His love for us as our Creator, Saviour, Mediator, Advocate, Great Physician, and Friend.



Keith Potts, 31
Computer Analyst
Silver Spring, Maryland

I think the most vital aspect is keeping God's commandments, including the one most easily trampled upon—the Sabbath. Job 22:21 says it succinctly: "Agree with God, and be at peace; thereby good will come to you" (RSV). In these last days of stress and turmoil, why give up a golden opportunity for God's day of relief?



John L. Bechtel, 46
Pastor
Willows, California

Present truth is more than just one doctrine (e.g., Sabbath, state of the dead, sanctuary, etc.). Present truth has Jesus the truth (John 14:6) as its center, and most important to us is our relationship with Him. This relationship is enhanced through Bible study, prayer, and witnessing, which will reflect in love, loyalty, caring, and obedience in our characters.

Give Me Jesus

The forgotten side of William Miller

BY JAMES R. NIX

William Miller. For most of us his name is linked to October 22, 1844, the Millerite movement, the time prophecies of Daniel and Revelation. But Miller's revival movement, out of which the Seventh-day Adventist Church eventually emerged, was much more than just chronological dates, and prophetic charts depicting fearful-looking apocalyptic beasts.

William Miller loved Jesus deeply. He loved people, also, and feared that if not converted, they would be lost when Jesus returns. So he preached with an urgency that few of us have ever experienced, and that ran against his own personal inclinations.

William Miller grew up in a Christian environment. Both a grandfather and uncle were Baptist ministers.¹ Although Miller's father was indifferent to religion,² his mother was a God-fearing woman who tried to raise her son to love the Lord.³

As early as between the ages of 7 and 10, Miller felt a concern for his own soul. He tells us: "I spent much time in trying to invent some plan, whereby I might please God. . . . Two ways suggested themselves to me, which I tried. One was to be very good, to do nothing wrong, tell no lies, and obey my parents. But I found my resolutions were weak, and soon broken. The other was sacrifice; by giving up the most cherished objects I possessed. But this also failed me."⁴

Finding no apparent way out of his

dilemma, Miller eventually began to read the writings of Voltaire, David Hume, Thomas Paine, Ethan Allen, and others. As a young man he turned to deism,⁵ a rationalistic way of viewing God that was then in vogue. For more than a decade Miller remained a skeptic.⁶ Among his deist friends he often mimicked the piety of his religious relatives, much to the amusement of his skeptical audience.⁷

Victory by the Outnumbered

When the War of 1812, between the United States and England, broke out, Miller, along with many of his fellow citizens, volunteered to defend his country.⁸ He fought in the Battle of Plattsburgh in upstate New York, where the Americans were outnumbered by the British forces nearly three to one.⁹ A cannonball fired from one of the invaders' ships on Lake Champlain landed about two feet from Miller. Amid the exploding fragments from that shell, Miller was not even hurt.¹⁰ Why? he wondered. Could it be that there is a personal God who takes an active interest in the affairs of nations as well as of individuals?¹¹ As he reflected on this and other experiences in his life, he began to question his skeptical views.

Discharged from the Army in 1815, Miller returned home, built his family a house (which still stands) in Low Hampton, New York,¹² and settled down as a respected citizen of his community. Although wrestling in his mind with questions about his deistic views, he

was not yet ready to give his heart to the Lord. But Miller did start attending the little Baptist church pastored by his uncle, which stood just down the road from his new home.¹³

On those Sundays when Miller's uncle was called away to preach in a nearby church, one of the local deacons would read a selection from a book of sermons. Most of these men were not skilled readers, so their delivery left much to be desired in Miller's eyes. In time he became so disgusted with their faltering presentations that when he knew his uncle was going to be away on Sunday, he would remain at home.¹⁴

His mother asked him why he was absent from church. He told her about his negative reaction to how the sermons were read, adding that if he could do the reading, he would always be present. From then on, whenever Miller's uncle was away the deacons chose the sermon to be read, but Miller presented it.¹⁵

Questions Still Arose

Although he was still a deist, questions and doubts kept crowding into his mind. One deistical belief that haunted him was the idea that when one dies, there is nothing beyond the grave. He later wrote: "Annihilation was a cold and chilling thought. . . . The heavens were as brass over my head, and the earth as iron under my feet. *Eternity!—what was it? And death—why was it?*"¹⁶

Miller remained in this unsettled state of mind for several months. One Sunday he was asked to read a sermon written by Alexander Proudfoot on the "Importance of Parental Duties." As he read he became so overcome with emotion that he had to sit down. His deistical principles seemed to present an almost insurmountable difficulty.¹⁷ But a short time later, "suddenly the character of a Saviour was vividly impressed upon my mind. It seemed that there might be a Being so good and compassionate as to Himself atone for our transgressions, and thereby save us from suffering the penalty of sin. I immediately felt how lovely such a Being must be; and imagined that I could cast myself into the arms of, and trust in the mercy of, such an One."¹⁸

Miller then wondered how to prove the existence of this Being. He said, "I felt that to believe in such a Saviour without evidence would be visionary in the extreme."¹⁹ Now, for the first time in his life, he wanted to know what kind of God is revealed in Scripture.

As he began to study, he discovered "that the Bible did bring to view just such a Saviour as I needed; and I was perplexed to find how an uninspired book should develop principles so perfectly adapted to the wants of a fallen world. I was constrained to admit that the Scriptures must be a revelation from God. They became my delight; and in Jesus I found a friend. The Saviour became to me the chiefest among 10,000; and the Scriptures, which before were dark and contradictory, now became the lamp to my feet and light to my path. My mind became settled and satisfied. I found the Lord God to be a Rock in the midst of the ocean of life.

"The Bible now became my chief study, and I can truly say, I searched it with great delight. I found the half was never told me. I wondered why I had not seen its beauty and glory before, and marvelled that I could have ever rejected it. I found everything revealed that my heart could desire, and a remedy for every disease of the soul. I lost all taste for other reading, and applied my heart to get wisdom from God."²⁰

A Changed Man

Miller immediately began to conduct family worship, publicly joined the Baptist Church, made his house available for prayer meetings, and began to assist in the work of the church.²¹ During this period, 1816-1818, when Miller was devoting so much time to intense Bible study, he discovered the 2300-day prophecy of Daniel 8:14, with which his name would be forever linked.

Miller sincerely believed that Christ would come back to earth around 1843 or 1844. He could scarcely contain his

excitement at the thought that his new-found Friend, Jesus, would return in about 25 years! He said, "I need not speak of the joy that filled my heart in view of the delightful prospect, nor of the ardent longings of my soul for a participation in the joys of the redeemed."²²

He derived much pleasure from the study of the Bible, and it was almost his constant companion. He set aside a portion of each day for personal Bible study. "He loved to meditate on its teachings and to talk about its



William Miller

promises."²³ And his love for Jesus continued to deepen.

To a minister friend Miller wrote in 1832: "I would . . . advise you to lead your hearers by slow and sure steps to Jesus Christ. I say *slow*, because I expect all are not strong enough to run yet; and *sure*, because the Bible is a sure word—and where your hearers are not well indoctrinated, you must preach *Bible*; you must prove all things by *Bible*; you must talk *Bible*; you must exhort *Bible*; you must pray *Bible*, and love *Bible*; and do all in your power to make others love *Bible*, too."²⁴

In another letter to this same friend he exclaimed: "Give me Jesus, and a knowledge of His Word, faith in His name, hope in His grace, interest in His love, and let me be clothed in His righteousness, and the world may enjoy all

the high-sounding titles, the riches it can boast, the vanities it is heir to, and all the pleasures of sin; and they will be no more than a drop in the ocean. Yes, let me have Jesus Christ, and then vanish all earthly toys. What glory has God revealed in the face of Jesus Christ! In Him all power centers. In Him all power dwells. He is the evidence of all truth, the fountain of all mercy, the giver of all grace, the object of all adoration, and the source of all light; and I hope to enjoy Him to all eternity."²⁵

Many people have written about the Millerite movement. But to properly understand it, one must realize that Miller was someone who had fallen in love with Jesus. Nothing was more precious to him than the thought of Christ's soon return. But there were millions of others who would be lost because they had not yet accepted Jesus as their personal Saviour. The possibility of anyone missing out on eternity was more than Miller could bear. He said, "When I was about my business, it was continually ringing in my ears, 'Go and tell the world of their danger.'"²⁶ This thought drove him to go preach—year after year—usually giving two two-hour lectures on the prophecies

per day. Between 1832 and 1844 Miller estimated that he preached 4,500 sermons to at least half a million people.²⁷

Although Miller's mistaken belief that Jesus would return about 1843 or 1844 gave an urgency to his preaching, time was not his entire message. He longed for people to accept Jesus as their personal Saviour and to be ready to meet Him when He returned. Miller closed one sermon with this appeal: "What is the ground of your hope, my dear friend? If you love Him not now, how can you expect to love Him hereafter? If you can sacrifice nothing in this life, how can you expect to receive the benefits of that sacrifice which cost the Son of God a life of poverty, deprivation, and distress? which cost Him groans and tears and blood in the garden? which cost Him mockings, taunt-

WILLIAM MILLER

1782	February 15, born in Pittsfield, Massachusetts.
1803	June 29, married to Lucy Smith of Poultney, Vermont.
1812-1815	Rose to rank of captain during War of 1812.
1815	Settled in Low Hampton, New York.
1816-1818	Made intensive study of Bible.
1831	In August, gave first lecture on second coming of Christ, in Dresden, New York.
1832	May 15, first of a series of 16 articles containing Miller's views on the prophecies appeared in the <i>Vermont Telegraph</i> .
1833	First pamphlet of 64 pages containing Miller's views was printed in Brandon, Vermont.
1833	September 14, received license to preach in Baptist churches in Hampton and Whitehall, New York.
1836	First edition of Miller's book of sermons, <i>Evidence From Scripture and History of the Second Coming of Christ, About the Year A.D. 1843</i> , was printed in Troy, New York.
1840	February 28, first issue of the Millerite paper <i>Signs of the Times</i> was printed in Boston.
1842	June 28, first official Millerite camp meeting opened in East Kingston, New Hampshire.
1844	Miller finally came to believe that the 2300-day prophecy would end and Christ would return sometime during the Jewish year ending on March 21.
1844	October 6, Miller finally accepted October 22, 1844, as the date for the ending of the 2300-day prophecy, when he believed Christ would return.
1844	October 22, the Great Disappointment.
1849	December 20, Miller died at home in Low Hampton,

ings, and scourging in Pilate's judgment hall? which cost Him sweat, and blood, and death on the cross? Think, my brethren, oh! think of the passion of Christ; and if that will not move you to a more active and diligent life in His cause, then you may safely conclude you have no lot nor part in that glorious hope which He hath laid up for all those who love His appearing."²⁸

That any person taking the name Christian could be upset at the prospect of Christ's return was something Miller could not comprehend. In his *Apology and Defence*, published in 1845, Miller revealed why he hadn't started sharing his views on Christ's second coming even earlier than he did: "I supposed that it [the Second Advent] would call forth the opposition of the ungodly; but it never came into my mind that any Christian would oppose it. I supposed that all such would be so rejoiced in

view of the glorious prospect, that it would only be necessary to present it, for them to receive it. My great fear was, that in their joy at the hope of a glorious inheritance so soon to be revealed, they would receive the doctrine without sufficiently examining the Scriptures in demonstration of its truth. I therefore feared to present it, lest by some possibility I should be in error, and be the means of misleading any."²⁹

From the time of Miller's conversion, being with Jesus and doing all in his power to help others to be ready for His return impelled his life. After the first disappointment in the spring of 1844, when Jesus did not return as expected, he wrote:

"How tedious and lonesome the hours,
While Jesus, my Saviour, delays!
I have sought Him in solitude's
bowers,
And looked for Him all the long days.

"Yet He lingers—I pray tell me why
His chariot no sooner returns?
To see Him in clouds of the sky,
My soul with intensity burns.

"I long to be with Him at home,
My heart swallowed up in His love,
On the fields of New Eden to roam,
And to dwell with my Saviour
above."³⁰

Although Miller died in 1849 without seeing his fondest hopes realized, Ellen White was shown God's eventual reward for this dedicated pioneer: "Angels watch the precious dust of this servant of God, and he will come forth at the sound of the last trump."³¹ Finally, on the great resurrection day, Miller will get his heart's desire: to be with his Friend, Jesus.

¹ Sylvester Bliss, *Memoirs of William Miller* (Boston: Joshua V. Himes, 1853), p. 28.

² See Bliss, p. 4.

³ See Bliss, pp. 29, 30.

⁴ Quoted in Joshua V. Himes, *Views of the Prophecies and Prophetic Chronology, Selected From Manuscripts of William Miller; With a Memoir of His Life* (Boston: Moses A. Dow, 1841), p. 9.

⁵ William Miller, *Apology and Defence* (Boston: J. V. Himes, 1845), pp. 2, 3.

⁶ Bliss, p. 25.

⁷ *Ibid.*, p. 29.

⁸ *Ibid.*, pp. 31, 32.

⁹ *Ibid.*, p. 52.

¹⁰ *Ibid.*, p. 47.

¹¹ See Miller, p. 4.

¹² Bliss, pp. 59, 63.

¹³ *Ibid.*, p. 64.

¹⁴ *Ibid.*, pp. 64, 65.

¹⁵ *Ibid.*

¹⁶ Quoted in Bliss, p. 65.

¹⁷ See C. Mervyn Maxwell, *Tell It to the World*, (Mountain View, Calif.: Pacific Press Pub. Assn., 1976), p. 12, and note 4 on p. 271; also, Bliss, p. 66.

¹⁸ Bliss, p. 66.

¹⁹ *Ibid.*, p. 67.

²⁰ *Ibid.*

²¹ *Ibid.*

²² *Ibid.*, p. 76.

²³ *Ibid.*, p. 85.

²⁴ *Ibid.*, pp. 100, 101.

²⁵ *Ibid.*, p. 111.

²⁶ Miller, p. 15.

²⁷ *The Midnight Cry!* Feb. 15, 1844, p. 236.

²⁸ Himes, p. 130.

²⁹ Miller, p. 13.

³⁰ Bliss, p. 262.

³¹ Ellen G. White, *Early Writings* (Washington, D.C.: Review and Herald Pub. Assn., 1945), p. 258.



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Renewal and Recommitment

Robert Folkenberg

*"Lord, I have heard of your fame; I stand in awe of your deeds, O Lord. Renew them in our day, in our time make them known" (Hab. 3:2).**

What dreams do you have for yourself for 1994? What visions do you have of what you would like to do for the Lord? For the church? For the world? Something inside of us responds to the coming of a new year. Instinctively (or is it by divine impulse?) we want to make things better, to change our environment, to alter the status quo. We want to *be* better!

Especially should this feeling capture us at the beginning of this particular new year. The 150th anniversary of our church, it should be a time for sober reflection on the part of all of us. It should be a time for *renewal* and *recommitment*.

To Be New Again!

Renewal. The word suggests change. A parting with the old. Freshness. Vitality. Refocus. Abandonment of the timeworn and the stale. Springtime. Transformation. It is an experience we desperately need, a state to which the Lord eagerly longs to bring us. When David asked God to "renew a steadfast spirit" within him (Ps. 51:10), he was bringing a request the Lord delights to answer. Just as God's mercy for us is "new every morning" (Lam. 3:23, KJV), just so He wants us "inwardly" to be "renewed day by day" (2 Cor. 4:16). The apostle Paul urged the church in Rome not to become conformed to the patterns of their evil age, but to be "transformed by the *renewing*" of their minds (Rom. 12:2). And he admonished the Ephesians "to put off your old self, which is being corrupted by its deceitful desires; [and] to *be made new* in the atti-

tude of your minds" (Eph. 4:22, 23).

Every living thing in nature undergoes renewal, and the absence of it is often a sign of death.

But how does renewal happen? Can we bring it about through our own strength, our own willpower, our own determination? The answer, of course, is no. The words of Ellen G. White describing our helplessness in sin apply equally to our inability to bring about renewal on our own:

"Education, culture, the exercise of the will, human effort, all have their proper sphere, but here they are powerless. They may produce an outward correctness of behavior, but they cannot change the heart; they cannot purify the springs of life. There must be a power working from within, a new life from above, before [we] can be changed from sin to holiness. That power is Christ."¹

How do we make connection with this power? According to the ancient prophet, "they that wait upon the Lord shall *renew* their strength" (Isa. 40:31, KJV).

To Be Recommitted

This kind of renewal leads to recommitment. Recommitment to Christ. To the gospel. To the church. To our families. To one another. To integrity. To the world and its salvation.

Are we prepared to make this kind of recommitment to Christ and His mission? In his book *The Christian Persuader*, Leighton Ford tells about the reaction of a prisoner to a minister who was trying to bring him to faith in Christ:

"Do you really believe what you say, Chaplain?" asked the condemned prisoner. "If I believed your Gospel were true, I would crawl across England on broken glass to tell men about it."²

Do We Have It?

My brothers and sisters, do we have that kind of commitment to the gospel? A gigantic task lies before us, and we're a small people—outnumbered nearly 1,000 to 1 in the world. But what might happen if we all come to an experience of total commitment to the Lord and to His mission? What might happen if all of us, as one, committed ourselves to seek for the grace and power necessary to finish the task committed to us? Ellen G. White gives us a hint: "If Christians were to act in concert, moving forward as one, under the direction of one Power, for the accomplishment of one purpose, they would move the world."³

With the passage of time, discouragement and disillusionment can set in on a people. With the work of God at a virtual standstill and His people facing the specter of paralyzing malaise, Habakkuk offered up that heartrending prayer for renewal quoted at the beginning of this article: "Lord, I have heard of your fame; I stand in awe of your deeds, O Lord. Renew them in our day."

My prayer for the church as we begin this historic year is "O God, revive us. Bring renewal to Your people. Help us to recommit ourselves unreservedly to Jesus Christ and to His mission. Amen." ❧

* Unless otherwise indicated, all Scripture references in this article are from the New International Version.

¹ *Steps to Christ*, p. 18.

² Quoted in Leighton Ford, *The Christian Persuader* (New York: Harper and Row, 1966), p. 29.

³ *Testimonies*, vol. 9, p. 221.

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Western Solomon Islands Mission secretary Alphaeus Rore rides in the primary method of travel between islands—long canoes.



More than 120 students attend Batuna Vocational School, which was established in 1923 on this island bounded by coral reefs.



A Sabbath afternoon visit to one of the many Adventist villages here brought forth a welcoming crowd for R. W. Eaton, ministerial director of the Western Pacific Union Mission, and the author (with tie).

HONIARA. Awed by the natural beauty and riches of these 900 tropical islands, the early explorers named them after the proverbial wealth of King Solomon.

And the name is fitting! Clear-blue lagoons give way to rain-forest-covered volcanoes. Brilliant reefs give rise to crystal-white atolls.

But the natural beauty is just an added bonus to the real beauty I came to see—a first-hand look at the growth of our church in the Solomon Islands.

It is a story of dedication, of hardships, of miracles. Of a bull that talked, of packed Adventist schools offering a wonderful education of whole villages and almost whole islands that have become Adventist.

In my week of travel in the Solomon Islands, as part of my monthlong trip exploring the South Pacific, I've been thrilled and challenged. I didn't realize until I arrived that these islands have the highest concentration of Adventists for a

SOLOMON ISLANDS

Miracles and beauty amid the battlefields

BY MYRON WIDMER

large population anywhere—6 percent, or 20,000 baptized members out of 339,000 citizens. And that's not counting the thousands of unbaptized youth.

When my flight from Australia circled Henderson Field airport before landing near the capital city of Honiara, I intently watched out my window. It was here among the mountains, ridges, and rivers that the Japanese and American Allied forces fought the fiercest and most decisive of all battles

for the control of the South Pacific during World War II—the Battle of Guadalcanal.

It was short and bloody—more than 20,000 Japanese and 5,200 American soldiers died during six months of fighting, plus an untold number of Solomon Islanders. The Japanese finally gave up in February 1943.

The stark wartime air control tower still stands on Henderson Field, and Bloody Ridge Road is next door. Just offshore lies Sealark Channel, renamed Iron Bottom Sound for the more than 50 warships—including two U.S. carriers—that sank during the intense naval battles.

To visit here is almost to relive the battles, for reminders

of the war pop up everywhere. Literally. From mortar shells and guns to now-rusting landing craft. Through the years our Betikama Adventist High School in Honiara has collected war relics, including airplanes, and now publicly displays an impressive assortment.

The Adventures Begin

When I arrived on Wednesday afternoon to a double-lei greeting by church leaders and youth, I didn't know what



Adventist pilot Neville Bradfield prepares to load for another interisland flight, carrying passengers and supplies.



The Adventist membership has grown 70 percent in the past 10 years, not even including the thousands of youth.



Women at Kukudu Adventist High School are looking forward to the new dorm to be built this year—thanks to Thirteenth Sabbath mission offerings.

would happen over the next week. I soon found out: 13 speaking appointments (with audiences of 40 to more than 1,000), 15 interisland airplane flights, and visits to our four larger Adventist schools, the union office, two mission offices, our mission clinic and hospital, and battle sites and war memorials.

Oh yes, and snorkeling, “canoeing” between islands, and discovering that some low-flying birds over the ocean aren’t birds, but flying fish! What an adventure! Yet I can share only a few of the highlights here.

Headed to Kukudu

The morning after arriving in the Solomon Islands, I hopped aboard a 10-seat commercial airplane and headed north to the Western Solomon Islands Mission.

I soon learned that the airplane service is unique. It is the only regularly scheduled commercial airline operated anywhere by the Adventist Church! Its interisland flights carry passengers, mail, and packages—a vital service in a country with so many islands and so few roads. The air and ocean are the “roads” here.

I sat in the copilot’s seat (no, I’m not a pilot, but the view is better) and listened on the headphones as pilot Chris Carilla narrated the six-flight, five-island trip to

my destination—Kolombangara Island—several hundred miles northwest from Honiara. “That’s the cove where the first Adventist missionary to the Solomons landed in 1914 . . . A Japanese destroyer lies down there . . . I’ve radioed ahead to our Batuna Vocational School to see if they can give you a quick tour during our stop there . . . That’s John F. Kennedy Atoll, Plum Island really, where Kennedy swam to after his PT boat was rammed by a Japanese destroyer in 1943.”

At one stop, a young woman with appendicitis was loaded onto the plane—which serves as an air ambulance, too. She would get off three stops later at an airstrip island and then take a boat across the channel to the government hospital. As we flew on, I thought about home and the privilege of getting medical attention almost immediately. But not here—it’s just too isolated.

Landing at the Western Solomon Islands Mission airstrip, I was met by President Wilfred Liligeto, Secretary Alphaeus Rore, and Treasurer Renca Solomon—all barefoot! But that’s nothing here. Everyone beats the intense

tropical heat and humidity by often going barefoot and not wearing suits and ties—my kind of place!

The airstrip runs right down the middle of the mission property, with the church and clinic on one side, and the office, workers’ houses, and boarding school on the other. This mission (of three in the Solomon Islands) coordinates the ministry for more than 10,000 Adventists living on the islands that reach to the Papua New Guinea territory. The mission currently has 76 churches and companies, 16 pastors, and 66 teachers.

On this 16- by 20-mile island of Kolombangara, the leaders tell me that only two villages are non-Adventist.

No roads exist here. Access to the villages is by trails or by canoe, not the typical American type, but 30- to 40-foot-long narrow boats with outboard motors. Church leaders do their visiting using these boats, taking literally hours out in the open sun and ocean to reach neighboring islands. And scary stories about the fury of the sea. But they either use a boat or don’t visit—it’s that simple!

Needs are great here too: more resources for training lay pastors (10 were here for training classes), more suitable staff housing (two houses are being built now by students from Batuna Vocational School), a better generator (electricity and

water are now on for an hour in the morning and in the evening), and evangelistic materials, including filmstrips and projectors.

As we walk across the “walking bridge” over a small river, we come to Kukudu (pronounced ku-kun-du) Adventist High School, which provides a fine Adventist education for 270 students in grades 7 to 11. There are twice as many students in grades 7, 8, and 9 as in the upper grades. Only half the number are accepted into grades 10 and 11—there’s just not room. And Principal Dedily Masaea says that they can accept only about half the number of Adventist youth who want to attend. And with so many isolated villages and few government schools, many of the youth will not get a formal education—the situation across much of the Solomon Islands.

Right now it’s the dorm facilities that limit the number of students. The girls’ dorm houses 80, but they squeezed in 10 more. The “rooms” have no doors, only concrete block dividers between rooms. And with no closets or dressers, clothes are stacked in piles all around. The same is true for the boys’ dorm. But the Thirteenth Sabbath overflow offering from the third quarter 1993 will build a new girls’ dormitory. Wonderful! Now they need funds for more staff housing, library books, and completion of their cafeteria.

The classroom block, however, is new, and the church is very nice. And the school spirit is great! Before I spoke at their chapel service, the students put on a special musical program and told of the work of their five witnessing teams on neighboring islands. Again, they go by boat.

As I listened to the inspiring reports of these young people, I wished their testimonies could be heard around the world.

To Atoifi and Malaita

Heading back to Honiara and the union office for Sabbath, pilot Neville Bradfield carefully guided the aircraft to



The 90-bed Adventist Atoifi Hospital provides medical care for more than 27,000 patients yearly. The tractor and trailer serve as a taxi to the hospital’s airstrip.

five islands and back to Guadalcanal. The next day brought Sabbath worship services with the 1,000-member (with more than that attending) Kukum church and the nearly 400-member Mamulele church, an afternoon Adventist Youth meeting that packed the large Kukum church, and later visits to a nearby Adventist village and 300-plus-student Betikama Adventist High School, where teacher Carol Bradfield, a classmate of mine from Andrews University, and her husband, Neville, hosted my visit.

Next I was off to the mission’s well-respected Atoifi Adventist Hospital and clinic on the island of Malaita, about an hour away by plane. My pilot this time was Leroy Kelm, manager of the church’s Western Pacific Air Services.

People come to the hospital from all around the Solomons, often directly bypassing the government hospital in Honiara, to get the expert medical and Christian care the personnel have a reputation for giving at the 90-bed hospital.

Business manager Gary MacDonald, and medical director Dr. Chester Kuma met me at their airstrip and took me to the hospital, again by tractor and trailer.

Atoifi Hospital (pronounced ah-toe-ee-fee) is a *mission* hospital. That means the patients’ bedside care is provided by friends or relatives. They do the patients’ laundry, cook their meals, bathe them, and sleep on the floor next to them. That keeps costs low. Consultation fees run about \$15, surgery isn’t much more than \$10, and the bed and admission charge is \$5—no matter if the patients stay one day or three months!

Helping the hospital are the church’s subsidies and free medical supplies from the government. Excellent help also comes from overseas’ volunteers and 44 students attending the hospital’s nurses’ training school. The nurses’ program is so good that its recent graduates took 8 of the top 10 spots in the licensing exam.

The three physicians of the hospital and clinic care for about 25,000 outpatients and 2,400 inpatients a year. The medical facility is open 24 hours a day for anyone with a “big sick”—Pidgin English for emergencies.

The full story of Atoifi Hospital, including its witnessing program in and out of the hospital, is worth a separate story. So I’ll share just one of the stories I heard from Baxton Riimani, hospital chaplain and coordinator of 15 laypersons working as full-time live-in evangelists (at \$25 a month) in the surrounding villages—many of which are heathen (yes, they use that word here) and are only one generation away from cannibalism.

It is the story of a bull that talked. A man who hated Adventists once left Atoifi Hospital. As he passed by a bull, the bull called his name. The man looked and the bull was speaking. Other persons heard it too. The bull told him that the seventh day is the true Sabbath, and to return to the hospital and learn of Adventism.

He did. Today that man is a Seventh-day Adventist and has converted his whole village, Mutemute, to Adventism.

The age of open miracles isn’t past! God is working in usual and unusual ways to win people to Christ here in the Solomon Islands. ❧

Next Week: Fiji



Myron Widmer is an associate editor of the *Adventist Review* on a monthlong trip through the South Pacific Division.

Another year! By William Miller's calculations, Christ should have returned sometime before March 21, 1844. Surely this would be the last New Year that would be celebrated here on earth.

Sylvester Bliss wrote in the *Signs of the Times*:

"At the commencement of the past year [1843], we regarded it as more than probable, that ere the present time, the Lord would have gathered His true Israel, and given them the promised land. We, however, find ourselves still waiting for the coming kingdom.

"Although the Jewish year is not yet ended [i.e., March 21, 1844], yet we are like one of the Atlantic steamers 15 days at sea. . . . When one of the[m] . . . sails from Liverpool for this port [Boston], they calculate on a voyage of from 12 to 14 days. At the *earliest* period when they may expect to reach their port, they examine their reckoning, and keep a continual and sharp lookout for land.

"If, however, they do not reach their desired haven at the expected time, do they turn back? No. Knowing their port must be just ahead, and that their course has been continually towards it, although their reckoning is up, they sail boldly onward, in continual expectation of land. . . . This, then, is what we are to do when similarly situated; and like them we shall in due season enter our

The Way It Was

Reliving the Year 1844

rest, if we faint not.

Let us therefore in this matter act as rational beings act respecting any event in life, when satisfied of the correctness of their position; persevere to the end.

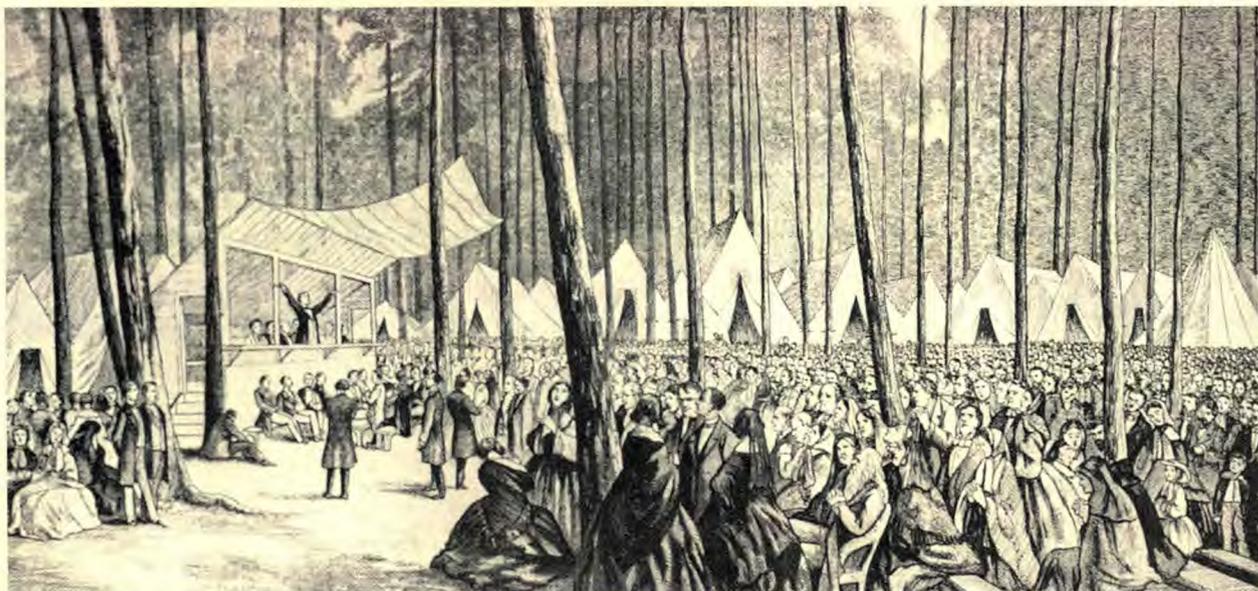
While we would exhort all to prepare for the coming of Christ, we would also exhort them . . . to occupy till Christ come. . . . Let none fold their arms and sit down in ignoble ease, for your work is not done till the Lord shall gather His elect. . . . Idleness is a sin in the sight of God;

and we are therefore to be continually giving the household such meat as we have in due season; and blessed is he who shall be found so doing.

"Then if we are at our work on the housetop, in the field, or in the mill, if we are traveling by the way, in the [railroad] cars or stage, or if we are proclaiming, Behold the Bridegroom cometh, go ye out to meet Him, we shall be ready to ascend to meet our Lord in the air. Let us therefore not sleep as do others, but let us watch and be sober, for Jesus testifieth, 'Surely I come quickly. Amen. Even so, come, Lord Jesus.'"*

* Sylvester Bliss, in *Signs of the Times*, Jan. 3, 1844, p. 164.

Compiled by James Nix, associate secretary, White Estate.



Sometimes under canvas, sometimes in stately groves, an unbroken succession of 130 camp meetings, ranging from four thousand to ten thousand in attendance, reached half a million persons from 1842 to 1844.

As we accommodate and adjust to the new wave on the beach,
another is already rolling in.

Forging an Intentional Future

How we can avoid forever playing "catch up."

BY ALFRED C. MCCLURE

The following is the keynote address (adapted) given by the president of the Seventh-day Adventist Church in North America to church leaders at a week-end planning session that preceded the division's year-end executive committee meetings. Editors.

Neither do men pour new wine into old wineskins. If they do, the skins will burst, the wine will run out and the wineskins will be ruined. No, they pour new wine into new wineskins, and both are preserved" (Matt. 9:17, NIV).

Common as this "wineskin" imagery is to our knowledge of Scripture, it is in reality not common to our experience. Who among us, after all, uses this methodology for the preservation and storage of liquids? We are familiar with the illustration only in a kind of reverse thinking. We know the point the Lord is making to the Pharisees is about unwillingness to change.

If He were here today, the Lord might well be speaking about "paradigm shifts" rather than wineskins. And we must seek to express His message in terms that will resonate with today's imagery.

Just recently I experienced a jolting

reminder of how much things have changed during my lifetime. During a recent trip to Southeast Asia I had the opportunity to visit Myanmar (Burma)—a country largely closed to the outside world since 1966. Among other things, we made a stop at the publishing house there. From that small facility they are producing wonderful church materials and Spirit of Prophecy books on equipment almost identical to that which I used as a sophomore academy student at the press at Oak Park Academy years ago.

It is startling enough to contemplate the technological change that has occurred since my academy days. But even more distressing is the proclivity of the church to resist the changes—even deny them. Remember those who only a few years ago vehemently insisted that the Lord would never allow human beings to land on the moon? In fact, there are those who insist yet today that the whole space program is a hoax, preferring to deny reality rather than deal with the changes in their cherished paradigms.

The church accused Marconi of dabbling in spiritualism when he announced the discovery and invention

of radio. Some in the church even resisted the civil rights movement, again using the Bible in defense of their segregationist positions, refusing to deal with this seismic paradigm shift as it was occurring.

Holding to Traditions

Confusing one's traditions and tastes with a righteousness that must be preserved at all costs is a constant danger to the church.

We should learn that what appears to us as mandatory at any given time may not be the eternal principles of truth, but rather passing values that are merely part of the paradigm shift. Or to put it in the words of the parable again, the "old wineskins."

Another term Jesus used to describe the community of the church is leaven or yeast. While we recognize the need within our church community to "nourish the culture," perhaps we should explore that expression a bit. What is a culture? Biologically we know it to be a living organism. It works. It warms. It grows. It supports. It is not static, but dynamic. And it must be part of a larger mixture in order to grow. In fact, it is one of the examples from nature that

We will destroy the very institutions we think we are preserving by resisting change.

the Lord uses to describe the function of the kingdom of God in the world.

He says, "What shall I compare the kingdom of God to? It is like yeast that a woman took and mixed into a large amount of flour until it worked all through the dough" (Luke 13:20, NIV). Isn't that the role of the church? It is not something that is apart from the world in which it exists. Rather in the process of mixing, like the yeast in the dough, it "works" in this larger milieu, creating an entirely new structure—a whole new entity.

To Understand the Milieu

To fulfill this mission of "working" in the world, we must understand the world in which we seek to work. It is in this context that I appeal for an "intentional future." Otherwise we constantly will be playing "catch-up" rather than being prepared for whatever the future may open to us.

Failing to address the trends of society for the future is to assure ourselves of being out of touch with it.

There are those who make a study of anticipating the future and providing suggestions as to how to prepare for it. One such source, particularly within the Christian community, is George Barna. It almost seems that he is looking over our shoulder as he describes the trends in religion today in his recent article in the *National and International Religion Report*.

Barna observes that "the average church is not relevant to the contemporary American household. Millions of adults doubt the ability of the church to provide a meaningful experience, practical teaching, and satisfying relationships. . . . One obstacle is the declining

degree of confidence that people have in the church as an institution."

Now, that ought to get our attention. And the solution to the problem is not more institutionalism. Indeed, the institution is a needed part of the church. Without it, we could achieve but a fraction of the work we now accomplish. But is it wise to emphasize this facet of



our structure before a society that possesses a built-in hostility to institutions of any kind? Rather, people are seeking something personal and relational in a society that by its very inventiveness has created isolation. We must not compound the problem in the church by providing only "virtual fellowship" or "eventual redemption." We must be building the community of God here and now, if ever we are to see its coming in fullness later.

When Jesus spoke of the coming of the kingdom of God, it was not in some vague sense of eventual redemption. His vision was vigorous and immediate. He intended the kingdom of God to come here and now, "on earth as it is in heaven," erupting into the society of His day with a force that would change the course of history. And His aims remain the same for the church today.

Could it be that we would advance the message of Scripture more by telling its story than by parsing its verbs and exegeting its passages? Accuracy in intellectual pursuit is crucial to me. I could not possibly be more in favor of good scholarship. But I shudder at the possibility that we may actually be obscuring the message of Scripture with

our passion for doctrinal debate, thus engaging in our own intellectual interests while we fuel the current perception that the church has nothing of significance to say about life in the real world.

The Critical Items of Success

Our ability to reach contemporary society is at stake here. Barna indicates that our success "will be a function of how well the church handles several critical items:

- "1. the perceived friendliness of the church;
- "2. the perceived value received from the substantive aspects of the church experience . . . ;
- "3. the ability of the church to make a person feel 'connected'—that is, part of something that is significant, bigger than life, and personally enriching;
- "4. whether the church provides a greater sense of meaning and purpose to life, especially for those who have found that the world's riches are of limited fulfillment."

Like Barna, George Gallup also has great interest in the future of religion in America. In a recent speech summarizing his observations of the future of the church he stated, "Unlike any decade in history that has preceded it, the decade of the 1990s will be shaped by the people themselves—from the bottom up, if

Failing to address the trends of society for the future is to assure ourselves of being out of touch with it.

you will, rather than from the top down.”

It is a lesson difficult for bureaucracies to learn. The penchant for self-preservation is pervasive. Yet even our most notable business institutions, including IBM, have stumbled as a result of this blind spot. The parallels in institutional religion today are downright frightening.

Pastor Churches

Peter Drucker, probably the most notable guru of leadership theory today, has maintained close ties with organized religion throughout his life and career. In an interview with *Leadership* magazine editors he makes observations disquieting to us. But none the less, observations that we ignore at our own peril.

He says, “On the supply side, more and more churches are what I call ‘pastoral churches.’ Their purpose is not to perpetuate a particular liturgy or maintain an existing institutional form. Instead, they’re asking what my business friends would call marketing questions: ‘Who are the customers, and what’s of value to them?’ They’re more interested in the pastoral question than the theological nuances. These churches are growing partly because the younger people are dreadfully bored with theology.”

Further on, Drucker delivers his own caveat as he observes, “Yes, the church needs to be market driven. But it also needs to understand its purpose. The two things have to mesh. If you’re only eternity driven, you quickly become bureaucratic. You lose touch with people and lose your effectiveness. If you’re only market driven, you quickly become mercenary and totally opportunistic. You need both. . . . We are a church. And we have certain things we value, that are not of value

to anybody else. That’s where we should focus.”

In a major cover article on baby boomers in the December 17, 1990, *Newsweek*, religion writer Kenneth Woodward speaks of the changes brought about in the church by this phenomenon of population shift.

He says, “Like an outsized herd of grazing sheep, the 75 million baby boomers have transformed every pasture they have rambled into during their much-studied march toward middle age. It was for them that their postwar parents moved to the suburbs, creating the new churches and synagogues that symbolize the ‘50s’ vaunted religious revival. Now, once again involved with organized religion, they are altering the nation’s churches and synagogues in ways both troubling and hopeful.”

Much has been said about this population wave and its effect on society. But it is no longer a projection. It is reality. We fail to address that reality only at the cost of destroying the very institutions we think we are preserving by resisting change. Our own surveys indicate that the observations about the effect of the baby boomers in the church are equally true in the Adventist community. Yet even as we accommodate and adjust to this new wave on the beach, another is already rolling in.

Fortune magazine, in a January 1991 article by Alan Duetschman, refers to the “baby busters” as “The New Young Turks.” He says, “The youngest workers coming in now aren’t as prone to mold their lives to fit our environment.” This fact alone will have a profound effect on our attempts at staffing our churches and institutions.

Looking to the Future

It is in this context of change, with all its attendant social dislocations, that we must plan an “intentional future.”

Exactly what this plan will look like, I do not know. It is a vision that we must shape together, not abandoning our values from the past. But also not imposing them artificially on the future, lest we become the resistant and broken wineskins that the Lord rebuked in His parable.

That vision of the possibilities for the future of the church is well expressed in Keith Miller’s *A Taste of New Wine*. He inquires, “What do the new wineskins look like? They are taking many different shapes; but they all seem to have one thing in common: they all call for a kind of dying of our ecclesiastical ego—for those of us who are ministers professionally. We who have been trained to be the central actor in the liturgical drama, played out in the center of the parish stage, have long had our people as the paying audience. God has been in the wings whispering the minister’s cues. But now the minister is being called on to become the backstage prompter in the wings while his laypeople play out the drama of contemporary redemption on the larger stage of their homes and communities and the world . . . with God, the author of the drama, as the audience.”

Let us be open to God’s Spirit as He leads us into the “intentional future” He has planned for His kingdom—not only in this world, but even more gloriously, in the world to come.



Alfred C. McClure is president of the nearly 800,000-member Seventh-day Adventist Church in North America, with headquarters in Silver Spring, Maryland.

Grandpa's False Teeth

BY EDNA MAY OLSEN

David's grandfather was born in another country far away and had quite a strong accent. He also loved to talk. And although David often didn't understand everything his grandfather was saying, he nevertheless enjoyed listening to him. Grandfather told such interesting stories of life in the Old Country and the exciting things he did when he was a little boy, and he taught David some of the funny little songs he had learned years ago.

When David was about 6 years old, Grandpa had all his teeth pulled because years of neglect had caused them to

decay. How strangely sunken his face looked without teeth! Mother was able to remind David always to brush and take care of *his* teeth because, she would say, "if we aren't true to them, they will be false to us!"

However, a few days later when Grandpa went back to the dentist he came home with a mouth full of teeth again, bright, shining false ones! How David admired them. They looked absolutely perfect! But Grandpa didn't like them at all, claiming they didn't fit properly and hurt his mouth. Finally he stopped using them altogether.

But he still loved to talk, only now it was impossible to understand anything

he said. When he asked David to do something or go someplace, David didn't know what he was talking about. It was as though he spoke in a foreign language. Grandpa still told him stories and described interesting people and places he had visited, but it seemed to David that all he did was mumble.

How very sad, David thought when he was much older, *that Grandpa didn't speak plainly. How many fascinating things I might have learned from him. But because Grandpa could only really mumble, all his stories were wasted.*

Are we perhaps sometimes like David's grandpa? When we speak to others about Jesus and His love for us, do we say it plainly in words they can understand, or mumble so much that it's impossible for them to know what we're trying to tell them?

The gospel, or good news is simple enough for the youngest child to understand. It is the news that God loves us and wants us to know and love Him too. So when we share it with people, let's not mumble as David's grandfather did. Let's say it plainly and clearly so they can understand. Because it's something worth telling!



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'93 Update

107 countries and 7,857 projects have been supported by Global Mission funds during 1993. Combined Global Mission income from the President's Evangelism fund, Euro-Asia Division churches and evangelism and Global Mission project giving has totaled over 3 million dollars through December 6. Many are yet sending a year-end gift which will swell that figure. God's blessing in your lives has in turn blessed countless others!

Thank you!



	Received as of December 10, 1993					Goal	Still needed
	% 0	20	40	60	80	100	
VIETNAM #704: <i>Establish five English language schools</i>						\$25,000	\$14,800
ISTANBUL #612: <i>Establish an English language school</i>						\$100,000	\$74,000
KARELIA (Finland) AND DENMARK #313: <i>Evangelize unentered areas</i>						\$45,000	\$36,800
CHINA #206: <i>Lay preachers training program</i>	COMPLETED					<i>Thank You!</i>	
EURO-ASIA DIVISION (former USSR).... #108: <i>Establish 20 new congregations</i>	COMPLETED					<i>Thank You!</i>	

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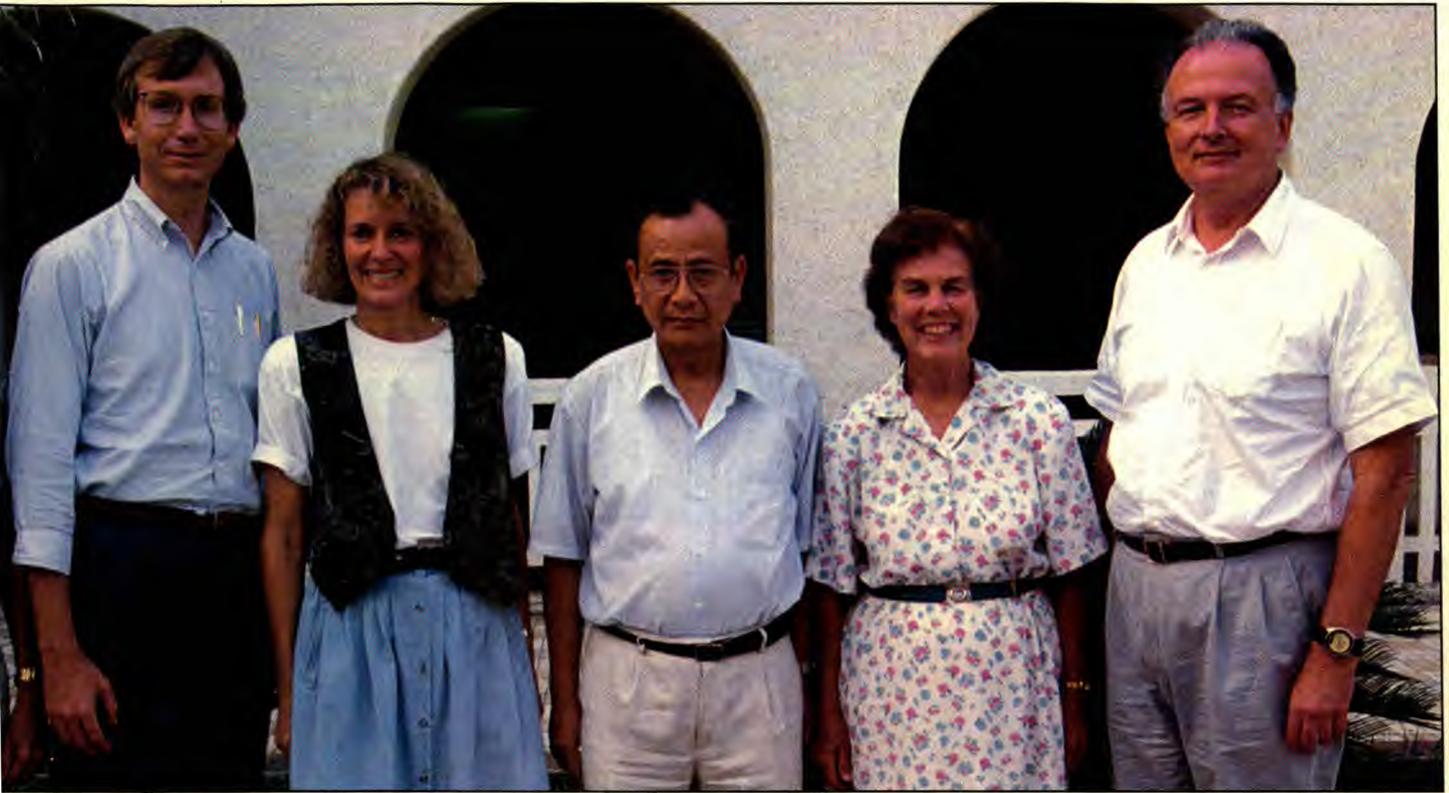
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THE

LOMA LINDA REPORT



Members of the Loma Linda University Medical Center team meet with Ngo van Hop, MD, director, department of international cooperation, Ministry of Health for the government of Vietnam. Pictured (from left) are Richard Chinnock MD, assistant professor of pediatrics; Jan Zumwalt, RN, MS, administrative director, medical/surgical nursing; Dr. Hop; Joyce Hopp, PhD, MPH, dean, School of Allied Health Professions; and Thomas Zirkle, MD, senior vice president, LLUMC.

LLUMC survey team returns from Vietnam

A team of four individuals from Loma Linda University and Loma Linda University Medical Center recently returned from Vietnam where they assessed ways in which the University and Medical Center could assist in the country's health care and training programs.

The team, led by Thomas Zirkle, MD, senior vice president of Loma Linda University Medical Center,

Information for this section supplied by the Loma Linda University Medical Center office of public affairs.

included Richard Chinnock, MD, assistant professor of pediatrics, Jan Zumwalt, RN, MS, CNNA, administrative director, medical/surgical nursing; and Joyce Hopp, PhD, MPH, dean, School of Allied Health Professions, and professor of health education in the School of Public Health.

The group was hosted by Dennis and Lila Tidwell, co-directors of the Adventist Development and Relief Agency (ADRA), a non-governmental organization operating in Vietnam.

General Conference of Seventh-

day Adventists president Robert Folkenberg, who is a member of the University and Medical Center's Boards of Trustees, toured Vietnam last August. During his visit, officials from Vietnam's Ministry of Health indicated they would be most appreciative of a working relationship with the University and Medical Center. The team's visit last October was in direct response to this request.

"Vietnam, with a population of nearly 70,000,000 people, is served by two major medical systems," Dr.

Please turn to next page

"FULFILLING THE VISION"

"FULFILLING THE VISION"

Zirkle says. "The first of these is the Ministry of Health system composed of major urban hospitals and medical schools, district hospitals, and commune health care centers.

"The second system is local to major cities and has large hospitals and medical schools and specialized institutes."

A third, small system, is a military hospital system.

"We found healthcare workers in both Ho Chi Minh City (formerly, Saigon) and Hanoi working under difficult circumstances," Dr. Zirkle says, "with most hospital buildings built by the French in the early 1900s, and equipment often 40 years old."

In some hospitals, patients are crammed three to a bed, according to Dr. Zirkle.

Laboratory equipment is almost non-existent, with test tubes and pipettes washed and reused repeatedly. No rubber gloves are available in spite of Hepatitis-B carrier rate of 20 percent. Blood donations are taken from family members, since there is no program of voluntary blood donations, and the going sale rate for a pint of blood is \$30 which few families can afford.

The plea in each of a dozen hospitals visited by the team is for equipment and supplies, even used ones, states Dr. Hopp. The medical schools and schools of nursing (called "secondary medical schools" for the training of lower level nurses) lack current journals.

"Teaching aids, such as manikins, are of high priority on the list of needs, as are video tapes to teach nursing practice," Dr. Hopp says.

Most students study English, can read it, but cannot speak it. Students do not have access to textbooks in their language, but could study English texts if available.

Upgrading courses for nurses are requested in both Hanoi and Ho Chi Minh City; Ngo van Hop, MD, director, department of international cooperation in the Ministry of Health, also places high priority on



Loma Linda University Medical Center senior vice president Thomas Zirkle, MD, stands beside one of the ambulances in use in Vietnam.

this need.

The southern part of Vietnam appears to have recovered from the "American war," as it is called, more rapidly than has the area in the north.

International agencies from countries such as Australia, France, and Sweden are supporting the building and staffing of district hospitals, and specialized facilities such as the Olaf Palme Center for Rehabilitation in Hanoi. The use of appropriate technology in the construction of walkers, artificial limbs, and occupational aids is apparent.

The team met several physicians and nurses who recalled the work of the Saigon Adventist Hospital staff and the Loma Linda University Overseas Heart Surgery Team in

"Christ, the great medical missionary, is our example. He healed the sick and preached the gospel. In His service, healing and teaching were linked closely together."

- Ellen G. White

1974 and early 1975; some had trained with the heart team during its work in Saigon and remembered it fondly.

In fact, team members were impressed with the fact, that although there currently is a United States trade embargo with Vietnam, there appears a desire for a connection with institutions in America. In a land where American bombs had rained (one surgical service team performed 50 operations in a 24-hour period in a bomb shelter), there appears no resentment or harboring of ill will.

Team members identified several short and long term projects as offering a potential connection between Loma Linda University Medical Center, Loma Linda University, the Adventist Development and Relief Agency Vietnam, and institutions in Vietnam.

Short term projects may include conducting a life support education training program for physicians and nurses in several Vietnamese hospitals, and sending to Loma Linda University a Vietnamese nursing faculty to study how to teach and develop an upper level nursing program.

SUDAN: A Reason to Rejoice!

Sharing hope with children who have none

BY BERNADINE DELAFIELD

Sudan, the largest country in the African continent, covers an area the size of the United States east of the Mississippi, joined by Louisiana and Arkansas. More important than area, Sudan is people—millions of people for whom Christ died, and for whom He's coming back.

Sadly, many do not know of this hope. Out of 27.4 million people, one in every 9,306 is a Seventh-day Adventist. By God's grace, however, the ratio is improving. At the beginning of Global Mission, there were 25 groups of 1 million people in Sudan, 19 of which had no Adventist presence. One has now been entered, and there is Global Mission activity in 11 other areas. The 2,941 members of the Adventist faith have reason to rejoice!

Spreading Hope

The Holy Spirit is using men and women who are prayerfully facing the challenges of shar-

ing Jesus' soon coming in Sudan. This hope is being spread through radio waves directed from Italy into the Middle East, personal influence, and through active volunteer teams.

The Middle East Union conducted a lay training seminar in 1992 for persons interested in becoming Global Mission

task force team members. Of the attendees, 12 individuals were chosen to begin six active teams. These teams were assigned to the unentered areas of Sudan. Their work has been very successful, with reports of more than 100 people receiving weekly Bible studies. Even some former Adventists have been reclaimed.

The target area of Khartoum North has been the location of a Youth to Youth evangelistic series. Approximately 100 individuals are attending a group that meets regularly each Sabbath.

In June of this year 12 Global Mission teams in north and south Sudan attended another workshop in Khartoum on stewardship and lay training. Some of them had to travel nine days by foot in order to attend this special convocation of training and spiritual enrichment.

Each enthusiastic team returned to its targeted unentered area and is now working with 20 to 40 people. Branch Sabbath schools are being organized,



Task force team members worked in the unentered areas of Sudan. They report that more than 100 people are receiving weekly Bible studies and even some former Adventists have been reclaimed.



The Malakas and other workers have been bringing a message of hope to the people of Sudan. The smiling children believe that one day they will have a beautiful home in heaven with plenty of whatever they are missing now in the world.

and in some places a body of believers has been organized. In February, personnel from the Middle East Union office visited the Global Mission teams in the southwest region of Sudan toward the border of the Central African Republic and in the south bordering on Uganda. They were met with the exciting news that in recent weeks 97 people had been baptized and are now worshipping in companies. It is estimated that 25 to 30 of these people came from unentered areas. The youth in this area set out to win 400 souls to the truth. Already more than 100 have been baptized. In one refugee camp 138 were baptized by a pastor as a result of a recent campaign. The workers and laypeople are actively witnessing. Self-help primary schools have been established, with more than 400 students. The Middle East Union has brought in a couple from the Philippines to coordinate the work in Sudan, and Adventist Development and Relief Agency (ADRA) is establishing a presence to offer relief help to the many refugees who have come

to these camps because of the civil war.

Port Sudan, located 550 miles (900 kilometers) northeast of Khartoum on the Red Sea, had no Adventist presence until a Global Mission team arrived.

Recently a pastor and his family were sent to this city to work with the team. Malaria is still a threat to one's physical health in Sudan, and unfortunately the pastor's wife suffered with its effects. A few months ago she died from malaria and other complications. Through it all, the pastor has remained and reports that a company of baptized believers will be established and organized before the end of the year.

Along with increasing numbers of new believers comes the need for houses of worship and furnishings for these new buildings. North American church groups and individual members have sponsored 12 targeted areas in Sudan. The Middle East Union became aware of the need for seating in these meetinghouses. They responded by providing funds for 60 benches.

A Powerful Witness

The organized work of evangelistic meetings, Bible studies, and other seminars is most important, but the story about a family working in Sudan demonstrates how one's personal influ-

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The first two ordained Sudanese pastors (left) in Khartoum, Sudan (one joined by his wife), were supported by Middle East Union personnel (right).

ence is a powerful witness and tool for reaching people.

Mr. and Mrs. Malaka received an invitation to serve the Lord in Sudan. They prayed about this move, realizing that it would have a definite effect upon each member of the family. They felt that God was calling them to accept this challenge. It was June of 1988, and the world was about to hear reports of the August flood that destroyed many places in the country. Radio and television covered the stories of devastation and disaster throughout the region.

Mr. Malaka questioned his wife, wondering if she was still willing to go. "We've already prayed about it and accepted the challenge," she said. "Maybe the people need our help now more than before." It was settled. The family left for Sudan in December of 1988.

There were hard days ahead. Finding a suitable house and school was difficult. The children found that a weekend from school meant no classes on Friday or Sunday, but most certainly on Saturday. Special permission was

needed in order to excuse the Malaka daughters from school on the Sabbath. Throughout these experiences Mr. Malaka built a solid relationship with the headmaster and was able to share our Adventist beliefs with him. This was the first time the headmaster had heard of Adventists, and after some study he was convinced to change the weekend for the 1989-1990 school year to Friday and Saturday for the entire school! An official letter was issued to all parents informing them of the change. The Malakas felt that God had performed a marvelous miracle and answer to prayer about a difficult situation! The headmaster and his family accepted an invitation to visit the Adventist church. During the following week he asked Mr. Malaka to prepare a lecture for the Christian students of grades 7 through 12 on the beliefs of Seventh-day Adventists.

Reaching the Children

The Arkwait church was the only existing church in the capital city of Khartoum. Mrs. Malaka took her chil-

dren to Sabbath school and found five precious children joyously singing in both Juba Arabic and English. Mrs. Malaka was touched by these children who have so little and yet seemed so satisfied with their lot. She prayed that God would show her how she could be of help to the Sabbath school. They needed pictures, Sabbath school felts, and other materials to make the time more meaningful; however, she had only a few items. Again she prayed about the problem, and again God answered her prayer.

The next morning a Sudanese lady from the Adventist church came into Mrs. Malaka's office carrying a box that she said contained Sabbath school materials that needed to be cut out. Soon the task was accomplished, and the children were using sandbox cutouts and pictures. Later Joyce Neergaard from the union office heard of their needs and sent a complete set of the Sabbath school felts.

The group grew to nearly 50 children attending this class; two and a half years ago there were only five. There are now two more churches in Khartoum with thriving children's programs started under Mrs. Malaka's leadership.

Praise the Lord for the precious children of all ages in Sudan. Some of them enjoy only one meal a day, but they are happy and eagerly waiting for the Lord's coming. The Global Mission initiative has brought them hope for the life to come. They believe that one day they will have a beautiful home in heaven with plenty of whatever they are missing now in this world.

Bernadine Delafield works in the Global Mission development office at the General Conference of Seventh-day Adventists in Silver Spring, Maryland.

■ GREECE

Modern Advancement in an Ancient City

The plan is to implement a broad-based health evangelistic approach for outreach.

The people of Greece, numbering more than 10 million, are a blend of the ancient and the modern. This cradle of early Christianity forms a vibrant society that prides itself in its antiquity but doesn't want to be left behind in high-tech 20th-century advancement.

Seventh-day Adventists are a part of this advancement, in line with the denomination's Global Mission program to bring the gospel message to unentered areas as quickly as possible.

The Greek Mission headquarters is located in the nation's capital of Athens, a city of more than 4.5 million people. Within the mission's territory are places that would attract any student of the Bible—the island of Patmos, where John wrote the book of Revelation, and the biblical cities of Ephesus, Corinth, Thessalonica, and Berea.

Building the Mission

Pastor Herman Smit, mission president and a longtime missionary, plans to implement a broad-based health evangelistic approach for outreach.

The first health outreach in Greece by the Seventh-day Adventist Church was started by the Loma Linda open-heart surgery team in Athens in 1967. In 1970 they began training Greek personnel in all aspects of open-heart surgery. Today the Evangelismos Hospital is recognized as the foremost heart center in all of Greece.

President Smit envisions developing an Athens physiotherapy and rehabilitation center and a Better Living center for a stop-smoking clinic and other public health programs.

A Global Mission project in Crete will bring a volunteer building team from Europe to renovate the small church at Herakleion. One already is under way in Nikaia church, in Greater

Athens, where a ministerial intern is working with the local church and pastor. Daily house-to-house visits are made and Bible studies given.

Five Adventist youth volunteers are planning to stay on the island for nine months to help the new pastor in his public outreach. Timothy Gammon, an Andrews University student, came to Greece to carry on the mission's radio work and assist with publications.

Additional long-range plans include the establishment of a small bookstore

staffed by volunteers, a van ministry to be part of the Better Living center, and continued work on the church's publishing program.

Greece is indeed part of the Global Mission of the church. Under difficult conditions the mission looks for a bright future. The world church needs to pray daily for the work in Greece.

By Don A. Roth, General Conference representative for Loma Linda University, Loma Linda, California.



Global Trek for Health

At the age of 75 Charlotte Hamlin has bicycled more than 11,000 miles on four continents—Australia, North America, Europe, and Asia. A retired Andrews University nursing instructor, Hamlin says her reason for doing this global trek is to spread the Adventist health message.

"I used to tell my students that if they'd just take care of their health, get enough exercise, and make good choices, they could experience good health throughout their life," says the cyclist. "At 68 I decided to see what I could do myself."

Last summer Hamlin, accompanied by her son Eugene, made a 3,500-mile trek across Canada. The trip lasted three months.

What do you do after cycling 11,000 miles? Hamlin's writing a book about her experience.

Above, Hamlin (right) and her son (left) are pictured with Canada's prime minister, Jean Chretien, in Great Falls, New Brunswick.

Resolve to Ask

New Year's Day would be a perfect holiday if it weren't for New Year's resolutions.

Why do most of us like New Year's Day? Without launching into a long analysis of the human condition, I think we like it because nothing has gone wrong yet.

For a few days (or hours) we entertain the notion that this is going to be the best year ever. We will make a new start. We will finally get back into shape, apply ourselves at work, or spend more time with the family. The past is gone, and we are perfect until we mess up again. If we can just maintain enough willpower, maybe we can be perfect all year long. And so we make resolutions.

My Last Great Attempt

Keeping our resolutions is another matter. My last great attempt at keeping one occurred when I was about 6 years old. I resolved to never again do something that required parentally administered discipline. But I only made it to February.

I was devastated. Somehow my mother sensed that I was far more upset than I needed to be for the offense I had committed. Through coaxing she discovered the reason for my despair. I had resolved to be good, had failed, and now thought I would have to wait more than 10 months to start over again. I had blown it.

My mother was kind not to laugh. She also taught me a lesson about forgiveness that I will remember all my life. Forgiveness, she told me, didn't come on January 1. Forgiveness is now. All I needed to do was ask.

Unfortunately, when we make New Year's resolutions most of us buy into two faulty ideas about righteousness and forgiveness.

1. From some arbitrary point in time we think we can declare ourselves perfect until we mess up again.

2. We think it is by our own strength that we can change our lives and earn forgiveness.

What this means is that we have never truly accepted Christ's sacrifice. We think: *If I cannot change myself, why bother to ask God for help?*

What I am going to say next may not come as good news to those who have a strong will.



*The reason we
don't ask the Holy
Spirit to change
our lives is that if
we did, the Spirit
would do it.*

But to those like myself, who rarely keep a New Year's resolution beyond the third week of January, I have good news. There is One who gives strength to overcome our weaknesses and, when we fail, forgives us.

Hebrews 12:2 admonishes us not to look to ourselves but to "fix our eyes on Jesus, the author and perfecter of our faith" (NIV).

Ellen White emphasized the same theme when she wrote: "Transformation of character is wrought through the operation of the Holy Spirit, which works upon the human agent, implanting in him [or her], according to his [or her] desire and consent to have it done, a new nature" (*Review and Herald*, Sept. 17, 1895)

What Is Our Job?

So it is the Holy Spirit's job to change our character. And it is Christ's job to author our faith. What is our job? Our job is simple—yet crucial to the whole process of transformation. We must ask. It is when we ask and when we follow the Spirit's leading that our lives change.

If it is that simple, why doesn't everybody just ask? The reason we don't ask the Holy Spirit to change our lives is that if we did, the Spirit would do it. The reason we don't resolve to ask is that we would have to admit that we cannot overcome evil by ourselves. If we asked, we would have to turn our lives over completely to Jesus, and what if Jesus decided our favorite sins had to go?

If you are someone who thinks a life-changing experience would be good, I have a suggestion. Instead of making a long list of resolutions this year, why not resolve just one thing? Resolve to ask.

Jesus will send us the power of the Holy Spirit if we ask. It's God's way of changing our lives. 

BY GEOFF PATTERSON

Geoff Patterson, a chemical engineer, is now studying at the SDA Theological Seminary in Berrien Springs, Michigan.

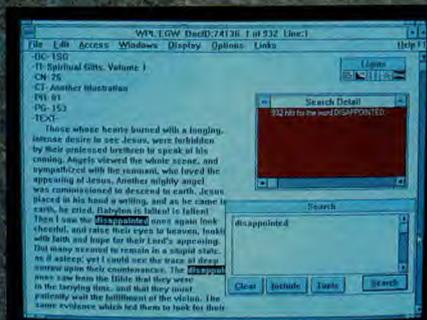
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■ Lessons from the RFRA battle.
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■ Remembering the Sabbath day can be very difficult at times.
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■ \$1,000 offered for proof of Jesuit infiltration.
Deadline: January 1, 1995.
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Hands Across the Gulf

By Clifford Goldstein

If, in an era of rampant anti-Catholicism, Ellen White could write that Catholicism "is now regarded by Protestants with far greater favor than in former years," what would she say today, in an era when anti-Catholicism is about as antiquated as Prohibition?

In a recent issue of *Christian American* (October 1993), Pat Robertson said: "Frankly, I feel I have a lot more in common with this pope than with liberal Protestants. The real battle is not between Protestants and Catholics anymore, it's between conservative Christians fighting for the fundamental truths of the faith, and liberals who deny the central truths of Christianity."

Though admitting that he has "some theological differences" with the pope, Robertson said that on



UP/BETTMAN NEWSPHOTOS

“Catholics and Protestants, once bitter enemies, are united as never before to help enact their common social agenda against what they see as the overwhelming secularism of American society.”

“core issues”—i.e., the resurrection of Christ, His deity, and the authority of Scriptures—“conservative Protestants and the pope are waging the same battle.”

That battle, by the way, is also political. Catholics and Protestants, once bitter enemies, are united as never before to help enact their common social agenda against what they see as the overwhelming secularism of American society.

Newsweek (Nov. 8, 1993), in an article called “Allies in a Culture War,” said that Robertson’s Christian Coalition, once “a political engine for evangelical Protestants,” was “openly courting conservative Catholics. At its September meeting in Washington, D.C.,” said the article, “the coalition bestowed its first Catholic Layman of the Year award on Rep. Henry Hyde of Illinois, held a workshop on Catholic-evangelical cooperation, and—holy heterodoxy!—closed its meeting with a Sunday Mass as well as a Protestant service.”

Of course, no one expects Pat Robertson to start praying the rosary, or the pope to start speaking in tongues (though many Catholics do). Instead, from a prophetic standpoint, all they need to do is unite on the points they have in common. Kenneth Kantzer in *Christianity Today* wrote that evangelicals and Catholics “can work together on those political and social issues where we are in such strong agreement. . . . Our united efforts in these areas will do much to influence the world to the good. . . . In spite of our basic differences we can use our common Judeo-Christian value system to forge moral leadership . . .”

Of course, the issue hasn’t surfaced *yet*, but pivotal to their “Judeo-Christian” value is Sunday sacredness (even though Sunday is neither Judeo nor, for that matter, Christian). No doubt, there’ll be plenty of cooperation then.

Parliament of Religions

Leaders from the world's established (and not so well-known) religions met last September in Chicago—the first meeting of its kind in a century. The Parliament of the World's Religions, which included Protestants, Roman Catholics, American Indians, Sikhs, Muslims, Jains, Jews, Zoroastrians, Hindus, Buddhists, even witches (no SDAs), came together to define values and, formulate a global code of ethics. The Global Ethic, drafted by Swiss Roman Catholic theologian Hans Kung, was an attempt to determine a common ground of morality and set minimal ethical standards to which all faiths and individuals could be held accountable. Though not all

the leaders signed the document (some Eastern religious attendees objected to the “Western” tone of the document), most did, including Cardinal Joseph Bernadin and the Dalai Lama.

Before you become hopeful that this event was another step in the fulfillment of prophecy, remember that while the religious leaders were sharing karma in Chicago, their followers were still slaughtering each other in the name of their religion.





*Compiled and edited
by Richard Lee Fenn*

News and Views from *Liberty Alert's* national correspondents

PACIFIC/John V. Stevens, Sr.

SACRAMENTO—In the wake of the defeat of the California voucher initiative, advocates for state aid to parochial schools remain undaunted. Church State Council vice president Richard J. Barnett says that the day after Proposition 174 was voted down by a 70 percent margin, three new voucher-initiative proposals were submitted to the office of the secretary of state. A fourth followed. Barnett says Proposition 174 was opposed for a range of reasons. It would have created a two-tier system of education benefiting primarily the rich. It would have compelled unnecessary regulation of private schools at a cost of billions of dollars. And it would likely have devastated the public school system even as it violated state and federal prohibitions on the use of tax dollars to fund sectarian schools. Barnett says the Church State Council, a subsidiary of the Pacific Union Conference Department of Public Affairs and Religious Liberty, vigorously opposed the initiative. Barnett is associate director of Pacific Union Conference PARL.

SAN FRANCISCO—Members of the Santeria sect have charged that police violated their constitutional rights by disrupting a religious ceremony and seizing several animals intended for sacrifice. The city last year passed an ordinance banning intentional killing or maiming of animals unless they were slain in a manner consistent with state and federal animal slaughter laws and then used primarily for food. Religious freedom advocates believe the San Francisco ordinance runs counter to the U.S. Supreme Court's decision in *Church of the Lukumi Babalu Aye v. City of Hialeah*. In that Florida case the High Court ruled that a municipality cannot impose such a ban without violating the Santerians'

right of free exercise of religion. Arguments showed that Hialeah allowed the killing of animals in hunting and in slaughter for food and animal control, but not for religious purposes. If litigation is pursued in San Francisco, the city may be forced to comply with the Hialeah decision and allow Santerians their right of religious practice.

ATLANTIC / Theodore T. Jones

NASHUA, NEW HAMPSHIRE—"It is always a joy to find a Seventh-day Adventist who takes his or her religion seriously," comments Ted Jones, director of the Atlantic Union Conference Public Affairs and Religious Liberty Department.

Jones thinks Paul Martin, an employee of the Federal Aviation Administration here, is just such a person.

An air traffic control specialist, Martin contested the FAA's refusal of accommodation for his religious practice. At a recent hearing, Jones says, the case was received by an FAA investigator who understood Martin's situation.

While the FAA did not establish an accommodation policy for Martin, the agency did the practical thing. Today, Paul Martin has his Sabbaths off.

His quest for fairness, justice, and freedom was supported by both Jones and Forrest Howe, religious liberty director of the Southern New England Conference.

THE SOUTH / Lewis A. Stout

NASHVILLE—A new Tennessee law allowing certain prayers in schools is expected to be tested in court, reports Southern Union Conference Public Affairs and Religious Liberty director Lewis A. Stout. Adopted by the legislative assembly during its last session, the law permits prayers on school property during noncompulsory, school-related student assemblies, sporting events, and commence-

"It is always a joy to find a Seventh-day Adventist who takes his or her religion seriously."



Lewis A. Stout

ment ceremonies. The governor let the bill become law without his signature.

DECATUR, GEORGIA—Remember the case of the Adventist employee at an Adventist hospital who is conscientiously unable to pull duty in the facility's public cafeteria (*Liberty Alert*, December 1993-January 1994)? The hospital said if it accommodated one person, it would have to accommodate everyone else. That's the rule, all right. Any exceptions? The employer might be able to demonstrate that accommodation would unduly affect business operations. In this instance, says Southern Union Conference Public Affairs and Religious Liberty director Lewis A. Stout, the Adventist hospital has accommodated its Adventist employee.

JACKSONVILLE, FLORIDA—Duval County officials have decided that prayer at public school graduation ceremonies is OK if it is initiated by a majority of the students. The county's approval apparently leans on a decision from the Texas-based U.S. Court of Appeals for the Fifth Circuit. After the class chaplain presented a prayer at the commencement ceremony, nonapproving students sued Duval County. Will this case test the Supreme Court's decision in *Lee v. Weisman*?

THE SOUTHWEST / Samuel Green

HOUSTON—Sherman Franklin used to be a part-time flexible employee for the U.S. Postal Service. Used to be, says Southwestern Union Conference Public Affairs and Religious Liberty director Sam Green, because the USPS fired Franklin over the matter of his observance of the Sabbath. Green says that postal service people wanted Franklin to admit he was AWOL—absent without leave—when he did not report for Saturday duty. But Franklin had told the service up front about his need for accommodation. Green and Franklin both wonder how this case will be settled.

SMACKOVER, ARKANSAS—Sixth-grader Jessica Raines wore a garbage can to school one day. Actually the can was printed on her T-shirt—along with a question: “Is this anyplace for a baby?” When Jessica was told she couldn’t wear that particular shirt, she talked with her attorney—and then wore it again the next day. “Why?” asked the principal. “Because my lawyer says I have a constitutional right to do so,” she responded. So the school consulted its superintendent, who recommended a reversal of position on T-shirts with garbage cans and anti-abortion slogans: “Jessica can wear the shirt. The principal has simply misinterpreted our dress code.”

MIDWEST CITY, OKLAHOMA—Michael Livesay, Adventist and longtime employee of Tinker Air Force Base here, has been accommodated, reports Southwestern Union Conference Public Affairs and Religious Liberty director Sam Green. “It worked out very well. Livesay works the second shift Mondays through Thursdays. On Fridays he pulls the first shift so he’s off before sunset.” As reported previously (*Liberty Alert*, November/December 1993), Livesay had been consistently accommodated until someone changed the schedule, forcing him to take the swing shift.

TYLER, TEXAS—For 10 years Jeanette Edmunson has worked for the U.S. Postal Service on part-time flexible status. Now she faces disciplinary suspension because she is a Sabbatarian. Edmunson tells Southwestern Union Conference Public Affairs and Religious Liberty director Sam Green she has exhausted her annual leave trying to accommodate herself. Meanwhile, she found several fellow employees willing—even eager—to trade their Sundays for her Saturdays. One of them is a minister who most certainly wants Sundays off. “Everyone is willing except management,” an amazed Green comments. As for Edmunson’s suspension, that has been suspended—until after the holiday rush.

“Because my lawyer says I have a constitutional right to do so,” she responded.

GREAT LAKES/Vernon Alger

BERRIEN SPRINGS, MICHIGAN—Lake Union Conference Public Affairs and Religious Liberty Department director Vernon Alger tells about a city in Indiana so zealous for separation of church and state that it has denied rental of a municipal facility to an evangelistic association. “The city claims that because it receives federal funds, it cannot mix government and religion,” Alger says. But the city will rent facilities to groups espousing other viewpoints. Observes Alger: “What the city is doing in this instance is regulating speech on the basis of content.” He is working with state and city officials to resolve the matter short of going to court.

THE NORTHWEST/Richard Lee Fenn

PORTLAND—Would you like to look at the Middle East, Rome, and Russia from a religious liberty perspective? That’s the purpose of Living Lands of the Bible With Rome and Russia Too, a major travel adventure set for March 9 through 29. Managed by Richard Lee Fenn, director, North Pacific Union Conference Department of Public Affairs and Religious Liberty, and president, Religious Liberty Association of the Northwest, the tour will feature on-site observations by General Conference PARL director Bert B. Beach, who is secretary-general of the International Religious Liberty Association. Beach is, of course, a world traveler and recognized internationally as an authority on religious-freedom issues. Fenn says the all-inclusive itinerary includes Egypt, Jordan, Palestine, and Israel; Rome and Vatican City; and, in Russia, St. Petersburg and Moscow. The Rome and Russia segments of the program can be added to the basic Middle East tour, Fenn notes. Official hosts are Robert and Betty Leiske of Dallas, Texas. Leiske is the producer/moderator of the syndicated television show *Ameri-*

Want more information about this trip? Contact Richard Lee Fenn at 503-255-7300 or 503-659-1020.

(Continued on page 12)

While the push for RFRA remains fresh, let us note the lessons we have learned from this important victory for religious freedom in America.

1. Under the American system the free exercise of religion will never be absolutely protected.

2. Because legislative undertakings do not occur in a vacuum, their inherent merit may not put them over. Major concerns of the moment, like abortion and law and order, can imperil proposed bills by distorting them and, at the very least, delaying their enactment.

3. A myth put to rest was the widespread belief that “liberal” always means “secular.” Liberal organizations became crucial members of the RFRA coalition.

4. The Catholic Church is not synonymous with the abridgment of religious liberty. Seeing the fallacy of their initial objection, the American bishops climbed on the bandwagon and practically took credit for the bill.

5. As victory approached, new issues arose, reminding us that religious liberty advocacy is an ongoing enterprise.

6. Seventh-day Adventists can be mobilized to work relentlessly on legislative causes compatible with the church’s mission.

7. When justifiable under the Fourteenth Amendment of 1868, statutory reversals of a Supreme Court ruling constitute a possible response to adverse legal situations.

Let these various lessons not only complete the record of an important episode but also enlighten us for yet unwaged battles. As I have indicated, religious liberty advocacy is not finished.



 **THE ROSS REPORT**

By Gary M. Ross

“Remember the Sabbath Day”

By Gregory C. Adams



In March 1993 I was preparing to become an emergency medical technician (EMT) in St. Louis, Missouri. On the syllabus were two Saturday classes—one for ambulance operation, the other for auto extrication.

Ambulance operation was scheduled first, and I informed my instructor that I would not attend class on Saturday. She told me that one other student was asking for an alternate day and we could be re-assigned for \$120. Because I was unemployed, I wondered how I would get the money. It was just two Sabbaths—would it really be so bad to attend the class?

I counseled with Dr. Gary Ross, associate director of the Public Affairs and Religious Liberty Department of the General Conference, and he advised me to follow my conscience. He said that the Seventh-day Adventist Church does not dictate matters of conscience to its members. I was convinced that I should not go.

The following week my instructor told me that Ann Bullock, director of programming, would allow the other student and me to split the cost of the alternate class. I did this and completed the course.

Then came auto extrication. But this time Ms. Bullock wanted to know why I would refuse to attend class on Saturday but be willing to work. I replied, “I cannot tell a patient having a heart attack to wait until sundown for my assistance. But I can wait until sundown to train to help that heart-attack victim.” Ms. Bullock said she would allow me to miss the class, but I would have to find someone certified in auto extrication training to teach me and I would have to bear all expenses.



I contacted Dr. Ross, who encouraged me to find a certified tutor and assured me that the church was behind me and would help absorb my expenses.

Throughout the state all the auto extrication classes were on Saturday. Ms. Bullock tried, unsuccessfully, to help. I contacted Bob Renick, training officer for the Missouri Bureau of Emergency Services, and he was unable to assist me.

On May 13, 1993, I had completed all of my classes except auto extrication. Because of missing this class I was unable to graduate, and although I was allowed to sit for the state practical, I was unable to schedule the state written exam.

The state practicals are given in four sections. I passed three of the four and missed the fourth by one word.

All of the makeup exams for state practicals are given on Saturday. Again I was faced with a Sabbath problem. I called Ken Cole, director of the Missouri Bureau of Emergency Services, to seek his assistance. He offered no solution. Then I called Dr. Ross.

He asked me to make an appointment with Mr. Cole and Mr. Renick in Jefferson City. After I confirmed a date of June 2, 1993, at 3:00 p.m., Dr. Ross flew to St. Louis. We went to see Ms. Bullock, and Dr. Ross explained the church's position on Sabbath observance. Then we drove two hours to Jefferson City. When we arrived, we prayed for the guidance of the Holy Spirit.

Mr. Cole and Mr. Renick were unable to meet with us, but Mr. Foster, attorney for the Bureau of Emergency Services, was present with a colleague. After two hours we had reached an agreement. I would be permitted to take the exam on Friday, July 9, during the paramedics practicals. Mr. Foster would work with me to find an auto extrication instructor.

"I'm very thankful for the support of the Public Affairs and Religious Liberty Department, which does a great service for its church members in helping to protect their religious freedom."

—Gregory C. Adams

In mid-June, an instructor was found in the Ozarks, a three-hour drive from my home. On the night before I was to leave for class, I called the instructor to get a final cost. He asked me what I could afford. I offered \$150, which he accepted. The next morning, just as I was leaving home, the instructor called and said he had changed his mind. The money I had offered was too little.

I called Ms. Bullock. She had no answer. I then called Mr. Renick, who suggested that I contact the fire department, which also offered the class. Larry Braums, fire captain, offered to teach me at no charge. Mr. Renick agreed that this would satisfy the state requirement for a licensed teacher.

I completed the course with Mr. Braums, passed the fourth section of my state practical, and drove to Jackson, Missouri, to take my state written exam, which I was successful in passing. Five weeks later I received my state EMT license—all without ever violating the Sabbath!

I'm very thankful for the support of the Public Affairs and Religious Liberty Department, which does a great service for its church members in helping to protect their religious freedom.

***Living Lands of the Bible, With Rome and Russia Too*, is a major travel adventure set for March 9 to 29, 1994.**

Travel Adventure *(Continued from p. 9)*

can Religious Town Hall Meeting. Fenn says going to the Middle East is going back to the place where he established the Jerusalem Study Center, now used by the General Conference as a base for biblical and archaeological studies. Fenn also conducted religious liberty ministry seminars in Russia last year. Interested? Contact Fenn at 503/255-7300 or 503/659-1020. There may be a few open places in the group even at this late date.

Mid-America Launches Liaison Program

At the NAD year-end meetings it was voted that the union PARL directors, in consultation with Robert L. Dale, would “identify, employ, train, and oversee a state capitol monitor in each capital city of their union.”

“The urgency for divisionwide or at least nationwide surveillance of state and provincial governments,” said the new Working Policy, *“lies in the historic increase of church-state debate and conflict in those arenas and in the likelihood that local church-state erosions could influence other states and even the federal government. The examples are many of harmful bills that could have been stopped had adequate monitoring been carried out, and also of harmful bills that were stopped simply because they came fortuitously to the attention of church leaders.”*

Moving quickly, the Mid-America Union devoted its November PARL Advisory to working out details. Nine liaisons, none of them currently pastors, are being named.

The individuals chosen will participate in a training seminar currently set for March 1994 in Lincoln, Nebraska. Tutorial emphases will include legislative mechanics, the theoretical framework of religious liberty advocacy, and an overview of likely challenges. Special attention will focus on efforts by the Christian Coalition and affiliated organizations to control state and local elections and implement their agenda.

“The examples are many of harmful bills that could have been stopped had adequate monitoring been carried out, ...”

\$1,000 Reward for Proof of Jesuit Infiltration



By Clifford Goldstein

Since my editorial in the March-April (1993) *Alert* titled “Jesuits in Adventism,” I have received dozens of letters.

One woman wrote, “So you say that there are no Jesuits in the church. . . .” I never said that! How could I possibly know for certain. I said simply that Jesuit infiltration has *never been proven*.

One concerned saint wanted to know if “the Jesuits had you held hostage in order to make you write that editorial.” Not that I know of.

Another insisted that “there might not be any proof that Jesuits have infiltrated the church, but they have anyway.” Reminds me of the Christian who assured me that though no evidence existed for Sunday keeping being biblical—it was biblical anyway.

After a long letter detailing all the church’s sins, one Adventist concluded: “We all know there are Jesuits in the church.” But how do we all know, especially if none have been uncovered?

One Adventist, who said he once knew me in the fire of my “first love” before I departed from the “pure principles,” wrote that “priests and nuns are coming out and backing Alberto Rivera’s testimony that Jesuits have taken us over from stem to stern—more than any other denomination!” Where are all these priests and nuns? Let them give me a call!

One wrote that even if we haven’t been infiltrated by Jesuits, “If people do the works of a Jesuit, then, frankly, they qualify as Jesuits.” I’ll have to think about that one.

Another said, “I am currently gathering evidence to substantiate my conviction that the minister at the

church I attend is a Jesuit." Please do. It will be worth money to you and we'll tell all about it in the *Alert*.

Indeed, North American Division PARL is willing to offer \$1,000 to anyone who uncovers evidence that leads to the exposure and expulsion of a Jesuit infiltrator in the North American Division. Not only will we print a picture of the scoundrel, we'll write up the story as well! The deadline is January 1, 1995. It would certainly be worth a \$1,000 to the church if a Jesuit were uncovered.

So until you read in the *Alert* about a Jesuit infiltrator caught and expelled from the denomination, assume that all the accusations are just rumors. And, with our message to prepare a people to meet Jesus, who has time for this silliness? Use your energies to get *Liberty* into the hands of those who need to read it, rather than waste time listening to and promoting unsubstantiated tales.



Send Us Your Clips

If you see a current newspaper column, book, or magazine article that might be of interest to *Alert*, please send us a copy with the name and date of the source or let us know where to get it. If we use your clip, we'll send you \$25.

Send your clips to: ***LibertyAlert***
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